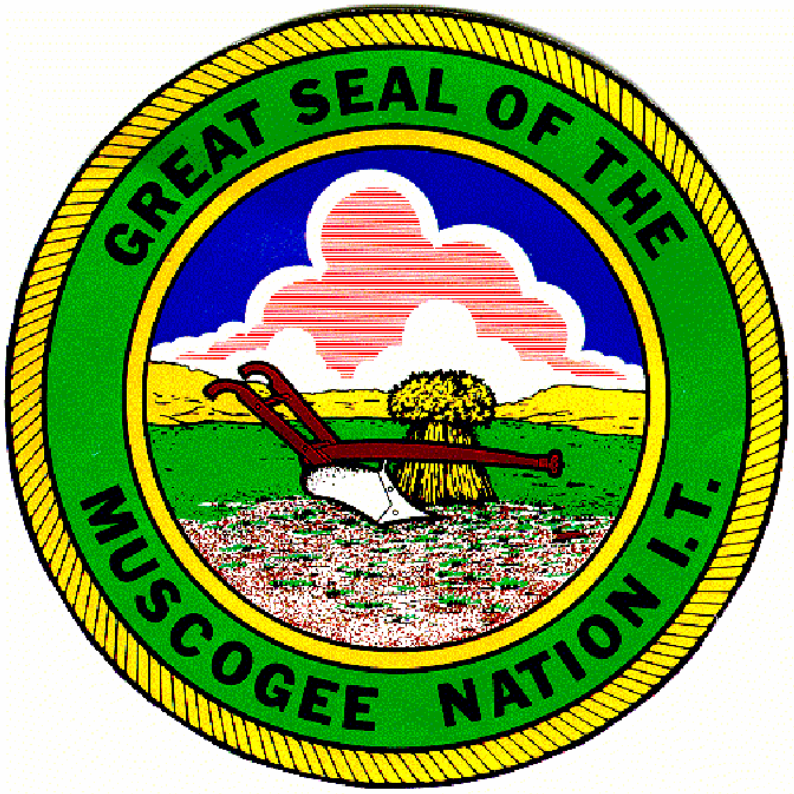
Muscogee (Creek) Nation

2005-06



Middle School

Study Guide

MIDDLE SCHOOL DIVISION

(Section of the Study Guide)

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Branches of Government for the Muscogee (Creek) Nation

The Muscogee Nation has three branches of government
1. The Executive Branch
2. The Judicial Branch
3. The Legislative Branch

The Executive Branch consists of the:
Principal Chief
Second Chief
Executive Director

The Muscogee Nation Chief A.D. Ellis and Second Chief Alfred Berryhill, officially begin their term on January 5, 2004.

A Principal Chief and Second Chief are elected every four years by the Muscogee Nations citizens. They were elected October 2003. The Principal Chief is A.D. Ellis and Second Chief is Alfred Berryhill. The Principal Chief then selects his Executive Director, who is then confirmed by the National Council.

The Ex. Director oversees the Office of the Administration which is in place to provide comprehensive management, policy development, administrative support and program coordination to all administrative and program offices operated by the Muscogee (Creek) Nation.

The Muscogee (Creek) Nation operates a $82 plus million dollar budget, has over 375 employees, has tribal facilities and programs in all eight districts of the Muscogee (Creek) Nation and has a service population exceeding 44,000 enrolled tribal members of July 1, 1998.

The Judicial Branch consists of the:
1 (one) District Court Judge
6 (six) Supreme Court Judges (one judges still pending appointment)

The District Court Judge and Supreme Court Judges are appointed by the Principal Chief and confirmed by the National Council.
The terms of office for the Supreme Court Judges is six years
The term of office for the District Court Judge is four years

The Legislative Branch consists of the:
26 members of the National Council
The current National Council is in their 13the Session
Leadership of the National Council:
Speaker of the House
Second Speaker

The National Council representatives serve a 2 (two) year term.
The National Council is elected by the Muscogee citizens in an open election.
The National Council is elected by districts within the boundaries of the Muscogee Nation
The Creek Nation boundary includes eleven (11) Counties: Creek, Hughes (*Tukvpvtce*), Mayes, McIntosh, Muskogee, Okfuskee, Okmulgee, Rogers, Seminole, Tulsa and Wagoner.
Committee assignments are appointed by the Speaker of the House
There are four (4) Standing Committees of the National Council:
1. Business & Governmental Operations
2. Tribal Affairs
3. Human Development
4. Community Services and Cultural

Executive

Principal Chief A.D. Ellis

A.D. Ellis was born December 18, 1935 at the Pawnee Indian Hospital, Pawnee, OK. His parents were Doolie Ellis and Nellie Bruner Ellis of Concharty, Twin Hills Community. He graduated from Twin Hills High School in 1953 and then attended Tulsa Business College. He enlisted in the United States Air Force and later served in the Oklahoma National Air Guard.

A.D. was elected to the National Council from the Okmulgee District for four consecutive terms beginning in 1991 through 1995. He served four years as the Second Chief. He retired from International Teamsters Union in 1989 after 35 years of service.

A.D. is married to the former Gail Billings of Morris, OK. He has four daughters and three sons. A.D. and Gail reside at A.D.'s lifelong home on his Mother's original allotment on Bixby Road, Concharty, Twin Hills Community. He is a member of the Turtle Clan and Locupoku Tribal Town and a lifetime member of Concharty Methodist Church.

Second Chief Alfred Berryhill

Alfred grew up on the Tallahassee Indian Methodist Church grounds, north of Okmulgee. His parents, the late Lilly Belle Starr (King) and Toga Mekka Berryhill, raised Alfred on and around the church on Celia Berryhill road. His father was a minister. According to Berryhill, both parents made sure he did his chores at home and at church.

His dad instilled the value of education in him and encouraged him to attend college. He attended Preston school until his freshman year, then went on to Sequoyah High School in Tahlequah. From there he attended Haskel Junior College in Lawrence, Kansas and Oklahoma State University in Stillwater, where he majored in business.

In November of 1998, he was ordained as a deacon. His wish is to revive that old way, the traditional way of worship, as his parents and grandparents did. Alfred believes those very spiritual values instilled in him at a young age helped him enjoy success and change his life.

"I give credit to God, My campaign manager," said Berryhill. "At one point in my life I felt as though I was at a threshold, not sure to go on in or take a step back. But God opens the door nobody can close, he closes a door nobody can open."

Michael Flud
Tribal Town - Thloptlocco
Clan - Nokosvlke

Justice Michael Flud, who is 1/2 Creek, was born on March 9, 1947 in Okmulgee, Oklahoma. He attended Twin Hills Grade School and graduated from Preston High School in 1964. Justice Flud earned a Bachelor of Arts degree and two Masters of Education degrees from Northeastern State University in Tahlequah, Oklahoma. He is a life long resident of Okmulgee County. Justice Flud retired from the education field in August 1998 after thirty-one years of teaching as a school counselor, coach and athletic director.

He was nominated and confirmed to the first Muscogee (Creek) Nation Supreme Court in 1979. He is the only remaining member of the first court having been re-nominated and confirmed in 1998 to his fourth consecutive 6-year term. He is presently serving as Chief of Staff at Muscogee (Creek) Nation.

Claude Sumner, a member of the Choctaw Nation of Oklahoma, currently serves as Executive Director for the Muscogee (Creek) Nation. He was appointed by Chief Ellis and approved by the National Council in February of 2005.

Mr. Sumner was born in the Talihina Indian Hospital and attended Gerty Public School in Hughes County Oklahoma. At the age of 14, he started sophomore year at Haskell Institute in Lawrence Kansas. After graduating from Haskell he attended the University of Kansas where he obtained a Bachelor of Arts in Speech/Drama, and Sociology. He attended graduate school in Utah for Speech (Public Address) and a Communications Minor. Before completing this graduate program he was drafted by Uncle Sam during the Vietnam Conflict. He joined the United States Air Force where he served as the Headquarters Squadron Commander for the 9th Strategic Reconnaissance Wing with the SR-71 Spy plane. He also served a tour with a B-52 unit in Thailand then finished with Recruiting Service in Florida. After his 5 year military service he completed law school at the University of Oklahoma. He practiced law for several years and has served in Administration/Executive positions for different tribes in Texas, Oklahoma and California. He has also kept involved in construction and economic development. He says his Muscogee (Creek) Nation job has been the most enjoyable.

Tribal Seal

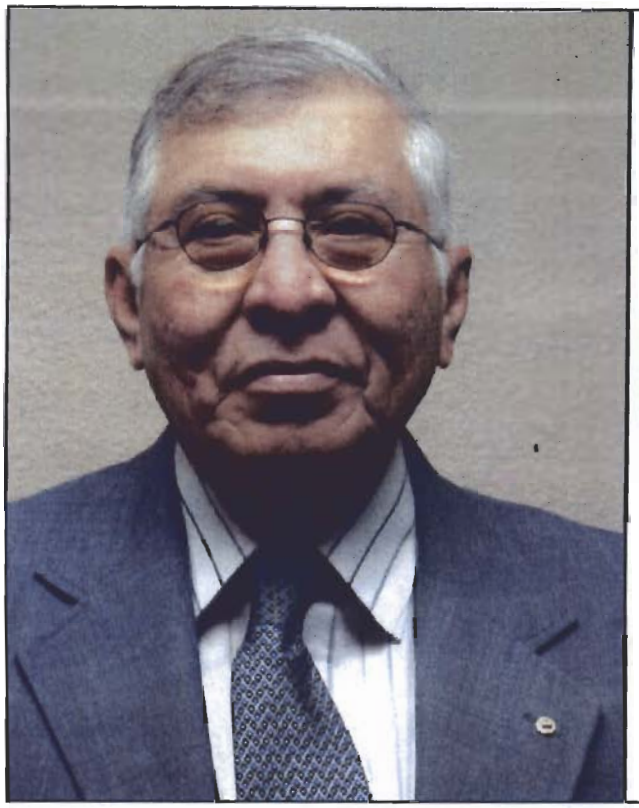
MUSCOGEE SEAL

The name Muscogee is an English form of the name Mvskoke which a confederacy of Indians in Georgia and Alabama assumed after 1700. About 1720 British agents designated a group of these Indians as Ochese Creek Indians. This designation, later shortened to Creek Indians, came to be commonly applied to the entire Muscogee tribe. The tribe's name for itself, however, remained Muscogee. The initials "I.T." on the circular border indicate "Indian Territory," the land west of the Mississippi River to which the Muscogee or Creek Indians were removed in the early 1800's. The center signifies the advance of these Indians as agriculturalists, and the influence of Christianity upon many of them. The sheaf of wheat refers to Joseph's dream (Genesis 37:7), "For behold, we binding sheaves in the field, and low, my sheaf arose and also stood upright." The plow depicts a prophecy (Amos 9:13) "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper." The Muscogee National Council adopted this seal. It was used until Oklahoma Statehood. This seal is still the official seal of the Muscogee (Creek) Nation as shown in the current constitution which was adopted August 20, 1979 by the Creek Constitution Commission. On October 6, 1979 it was duly ratified by a vote of 1,896 for and 1,694 against by at least thirty percent of the qualified voters of this great nation.

References: Muriel Wright, "The Great Seal of the Muscogee Nation." THE CHRONICLES OF OKLAHOMA: Volume XXXIV (Spring, 1956): original painting by Guy C. Reid

Legislative

National Council & Committee Listing



Speaker
National Council

Thomas Yahola is a member of the Muscogee (Creek) Tribe and current speaker for the National Council. He is of the Deer clan and the Mekko of the Tahlahvse ceremonial ground and resides in Wetumka, Oklahoma. His parents are Lyman and Bertha Yahola and his wife is Phyllis, also a member of the Muscogee (Creek) Tribe. Mr. Yahola graduated from Wetumka high school, received an Associate Degree from Bacone College and a Bachelor of Science Degree from Northeastern State University, Tahlequah.

He served in the U.S. Army and received an Honorable Discharge. He is currently serving as the Commander of the Muskoke Nation Honor Guard. Yahola is serving his sixth term in office for the National Council and 12 years total as a Tukvputce District Representative.

He has served as follows:

6th Session	*Vice-Chairman Tribal Affairs Committee*
8th Session	*Second Speaker/Speaker*
9th Session	
10th Session	
12th Session	
13th Session	

Second Speaker
National Council

Richard Mike Berryhill was elected Second Speaker for the National Council January 3, 2004. His parents are the late Sam Berryhill and Viola McIntosh Berryhill of Muskogee. He and his wife, Wilma, have been married 39 years and currently reside in Coweta. He is a member of the bird clan.

Mr. Berryhill is representative for Wagoner, Rogers, Mayes District, Seat A. He is serving his eighth term in office for the National Council. He has served on the following committees for the National Council; Business & Government, Internal Affairs, Human Development, Sergeant-at-arms, and Constitutional Amendment Committee. Prior to serving on the National Council, he served in various positions with the Koweta Indian Community.

Mr. Berryhill is a member of Cedar Creek Baptist Church in Coweta, OK.

National Council Representatives
Session Palen-Tutcenohkaken (13th)
2004-2005

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National Council Committees
Session Palen - Tutcenohkaken (13)
2004 - 2005

Business & Governmental

Roger Barnett, Chairman
Richard Berryhill, Vice-Chair
Shirlene Ade
Ron Cleghorn
Anthony Notaro
Sandra Parish
Rita Williams

Legislative Clerk: Jennifer Edwards

Tribal Affairs

Barbara Gillespie, Chairperson
Billy Chalakee
Sandra Golden
Sue Johnson
Thomas McIntosh
Paula Willits

Legislative Clerk: Anita Harjo

Community Services & Cultural

David Nichols, Chairman
Duke Harjo, Vice-Chair
Lola Fields
Robert Jones
Tom Pickering
Lena Wind

Legislative Clerk: Rebecca Mitschelen

Human Development

Cherrah Quiett, Chairperson
Nancy Watson, Vice-Chair
Larry Bible
Robert Hufft
Keeper Johnson
George Tiger

Acting Legislative Clerk: Stephanie Harry

Fact Finding Committee

George Tiger, Chairman
Alternate: Duke Harjo
Barbara Gillespie, Vice-Chair
Alternate: Richard Berryhill
Thomas McIntosh
Alternate: Anthony Notaro
Sandra Parish
Alternate: Sue Johnson
Nancy Watson
Alternate: Sandi Golden
Robert Jones
Alternate: Rita Williams
Shirlene Ade
Alternate: Lola Fields
Ron Cleghorn
Alternate: Paula Willits

Internal Affairs

Richard Berryhill, Chairman
Tom Pickering, Vice-Chair
Sandra Parish
Lena Wind
Rita Williams
Shirlene Ade
Duke Harjo

Judicial

District Judge Patrick E. Moore

Tribal Town - Kvssetv
Clan - Nokosvike

Judge Moore graduated from Okmulgee High School, received a Bachelors Degree from the University of Oklahoma and received a Juris Doctorate from Oklahoma City University. He also participated in post graduate studies at the University of Houston and is a graduate of the National Judicial College at the University of Nevada.

Judge Moore is admitted to practice law before the following courts: Mvskoke Tvlofv, United Stated Supreme Court, United States Court of Appeals Tenth Circuit, United States District Court Western District of Oklahoma, United States District Court Northern District of Oklahoma, and the United States District Court Eastern District of Oklahoma and all Oklahoma State Courts.

Judge Moore is a member of the law firm Moore & Moore in Okmulgee. The senior member is his father, Thomas E. Moore. He is a past president of the Okmulgee County Barr Association and currently serves as a member of the Creek Indian Memorial Association. His great-grandfather, John R. Moore, came to Indian Territory during the removal from Russell County, Alabama and his grandfather, William N. Moore (Roll #1099) was a member of the House of Warriors until his death in 1929.

Judge Moore served in the United States Air Force from September 1963 until September 1967. He served as a prosecutor in the District Attorney s Office, Okmulgee County, for twelve years. He teaches law enforcement officer candidates for the Council on Law Enforcement Education & Training and has lectured at Oklahoma State University and the University of Tulsa.

Judge Moore is a member of the First Presbyterian Church of Okmulgee, Okmulgee and Morris Masonic Lodges, 32nd Scottish Rite and Bedouin Temple, American.

Justice Houston Shirley

Tribal Town: Rekvckv

Justice Houston Shirley was born in Tulsa, Oklahoma and attended Tulsa Central High School. He received his Bachelor of Arts degree from Oklahoma University with honors studies in economics.

Justice Shirley served as a First Lieutenant with the United States Army as an Information Officer for both the 1st and 4th Armored Divisions in Europe. He attended Infantry Office School training at the same site of his tribal town in Georgia, Rekvckv, or Broken Arrow Town. Mr. Shirley also attended Armor and Calvary Officer Schools, and Department of Defense Information School.

He graduated from the University of Tulsa, College of Law specializing in oil and gas, business and Indian Law. Mr. Shirley is a past president of the Muscogee (Creek) Nation Bar Association. He has worked as a natural gas contracts and regulatory attorney for La-Vaca Gathering Company, Sector Refining Company and Amax Oil & Gas, Inc. in Houston, Texas. He is admitted to practice to the State Bars of Texas and Oklahoma. He is a member of the U.S. Fifth and Tenth Circuit Courts of Appeal, and U.S. District Courts in the Northern and Southern District of Texas and the Northern, Eastern and Western Districts of Oklahoma.

Justice Shirley is a proud Creek citizen. His great-great grandfather, Horris Berryhill, came to Oklahoma as a boy during Removal from Alabama. He was a teacher in the Creek Nation schools, teaching at Tokpvfkv. Mr. Shirley's grandmother, Gracie Berryhill, was born north of the present Kiefer where she and her family took their allotments.

Mr. Shirley practices law in Bixby, Oklahoma, with the Law Office of Houston Shirley, a Professional Corporation, primarily in areas of real estate, oil and gas, probate and estate planning, business, and Indian Law. He is a member of the Bixby United Methodist Church and Bixby Masonic Lodge, where Chief Pleasant Porter was a charter member. He is married to Sally Shirley of Liberty, Texas. They have two children, Elizabeth and Nathaniel.

Justice Amos McNac

Tribal Town: Nuyanka
Clan: Wotkvlke

Named a 2005 Living Legend

Justice Amos McNac is a resident of Bristow, Oklahoma. He attended Olive Public School, Technical School in Amarillo, Texas and Washburn University in Topeka, Kansas. He was appointed and confirmed to the Muscogee (Creek) Nation Supreme Court on July 25, 1992. Mr. McNac brings to the Supreme Court an understanding of traditional customary law of the Muscogee and Yuchi people which is absolutely necessary for the courts. With Justice McNac on the Supreme Court, the customs and traditions, important parts of native law, cannot only be presented to the courts by the people but also can be explained and discussed properly in the chamber of the Supreme Court. A judge must have knowledge of the complex, elaborate kinship and clan of those who come before them. He served as special counselor for the District Court in hearing of a tribal town dispute, which was conducted in our native language. The Courts of the Muscogee (Creek) Nation are required to apply the tradition and customs of the Muscogee people. He has been active in Indian causes, Indian tradition and Indian justice. The rights of the native people to use the religious symbols and to practice and participate in traditional ceremonies and rituals. He as an active participant in the Harjo v. Kleppe Civil Action 74-189, 420 F. Supp. 110 (D.D.C. 1976) lawsuit and was instrumental in the development of the 1979 Constitution, including an explanation of the Constitution to traditional citizens in Mvskoke throughout the Nation. Justice McNac reads, writes and speaks the Mvskoke language. He has also played a vital role in helping the Muscogee (Creek) Nation develop the new language revitalization program. He was a faculty member and panelist on the Preservation of Native American Languages panel for the Sovereignty Symposium XI. Justice McNac served in the United States Air Force from 1963 to 1967 and is a member of the Veterans of Foreign Wars. He is a member of the Native American Bar Association, the American Bar Association and the National American Indian Court Judges Association and charter member of the Oklahoma Indian Judges Association.

Justice Larry Oliver

Tribal Town:
Clan:

Justice Larry L. Oliver is a resident of Tulsa, Oklahoma. He attended Tulsa Central High School, and received a Bachelor of Science degree in Police Science from the University of Tulsa. He received a Juris Doctorate from the University of Tulsa in 1964. Confirmed to the Supreme Court in 1999, he has served as chief justice two times and brings his extensive knowledge of the legal system and trial expertise to the Court.

Justice Oliver was employed by the Tulsa Police Department while attending law school. He then served in the Tulsa County District Attorney's Office until he resigned to form his own law firm, Larry L. Oliver & Associates. He has been in private practice for over thirty years with emphasis in tort litigation and is a strong proponent for his clients. He has handled many high profile cases during his career, including both civil and criminal cases.

Justice Oliver is a member of the Muscogee (Creek) Nation, Cherokee Nation, Oklahoma Indian, American, Oklahoma and Tulsa County Bar Associations, The American Trial Lawyers Association, the National Board of Trial Advocacy, and the Oklahoma Trial Lawyers Association.

Justice Oliver is admitted to practice before the United States Court of Appeals, Tenth Circuit, the United States District Courts, Northern and Eastern Districts of Oklahoma and the United States District Courts, Eastern District of Wisconsin.

Justice Oliver has three children: Lisa, Lori and Lance.

Justice Denette Mouser

Tribal Town: Thewarle

Clan: Bear

Justice Mouser was born in Morris, Oklahoma, in 1954, and is a full citizen of the Muscogee (Creek) Nation. Justice Mouser is the daughter of J.C. and Betty Mouser of Dustin, Oklahoma, and the granddaughter of the late Taylor and Dollie Fife and the late Amos and Rosetta Mouser. Ms. Mouser is the mother of two daughters, Alysia Jones of Arkansas, and Brooke Swanson of Oklahoma, and the grandmother of three grandsons, Jordan, Tre, and Jacob-Jaylen.

Justice Mouser grew up in Tulsa, graduating from Daniel Webster High School in 1972. Ms. Mouser worked in Tulsa as a professional photographer for several years, and then for several more years as a secretary in the oil and gas business. Ms. Mouser pursued her college education as a nontraditional student, completing a four year program in only three years, and graduating *summa cum laude* from the University of Central Oklahoma with a Bachelor's Degree in Philosophy in 1996. She then attended the University of Oklahoma College of Law on a full academic scholarship, with an emphasis in trial skills and Federal Indian Law. Ms. Mouser earned her Juris Doctorate, *with honors*, in 1999.

Following graduation from law school, Justice Mouser was first employed by Locke Liddell and Sapp, LLP, and then by Godwin Gruber, P.C. in Dallas, Texas, and focused her practice in general civil litigation, including sub-practice areas in Complex Litigation, Oil and Gas Litigation, Employment Litigation, and Mass Tort Litigation. In 2002, she moved to Rogers, Arkansas to join the legal department of Wal-Mart Stores, Inc., where she currently is Senior Counsel managing the company's large complex litigation involving class actions and individual employment issues.

Justice Mouser is licensed to practice law in Oklahoma and Texas, and is admitted to practice in the 5th and 10th Circuit Courts of Appeal, as well as the U.S. District Courts for the Northern, Eastern, and Western Districts of Oklahoma, and the U.S. District Courts for the Northern, Southern, Western, and Eastern Districts of Texas. Justice Mouser is a member of the State Bar of Oklahoma, State Bar of Texas, American Bar Association, Muscogee (Creek) Nation Bar Association, National Native American Bar Association, National Employment Law Council, Corporate Counsel Women of Color, and the Minority Corporate Counsel Association.

Tribal Chiefs

(dating back to 1795 – 2004)

PRINCIPAL CHIEFS & CHIEFS OF CREEK NATION
1828 to Present

Opothle Yahola	Upper Creek	1828 to 1863
Roley McIntosh	Lower Creek	1828 to 1859
Motey Canard	Lower Creek	1859 to 1863
Echo Harjo	Upper Creek	1859 to 1867
Samuel Checote		1867 to 1875
Locher Harjo		1875 to 1876
Ward Coachman		1876 to 1879
Samuel Checote		1879 to 1883
Joseph M. Perryman		1883 to 1887
Legus C. Perryman		1887 to 1895
Edward Bullette (Hotulke Emarthla)		1895
Isparhecher		1895 to 1899
Pleasant Porter		1899 to 1907
Moty Tiger		1907 to 1917
G. W. Grayson		1917 to 1920
Washington Grayson		1921 to 1923
George Hill		1923 to 1928
Henry Harjo		1930
Peter Ewing		1931
Roley Canard		1935 to 1939
Alex Noon		1939 to 1943
Roley Canard		1943 to 1950
John F. Davis		1951 to 1955
Roley Buck		1955 to 1957
Turner Bear		1957 to 1961
W. E. "Dode" McIntosh		1961 to 1971
Claude Cox		1971 to 1991
Bill S. Fife		1992 to 1996
Perry Beaver		1996 to 2004
A.D. Ellis		2004 to present

Chiefs during the Civil War:

Sands (Oktarhars Harjo) the Upper Creeks allied with the Union (1861 – 1867)
Samuel Checote the Lower Creeks allied with CSA (1861 – 1867)

Chiefs under the 1987 Creek Constitution:

Samuel Checote	1886 – 1975
Locher Jarjo	1887 – 1876
Ward Coachman	1876 – 1879
Samuel Checote	1879 – 1883
Joseph Perryman	1883 – 1887
Legus C. Perryman	1887 – 1895
Edward Bullette	1895
Isparhechar	1895 – 1899
Pleasant Porter	1899 – 1907
Moty Tiger	1907 – 1917 (Appointed)
George W. Grayson	1917 – 1920 (Appointed)
Washington Grayson	1921 – 1923 (Appointed)
George Hill	1923 – 1928 (Appointed)
Henry Harjo	1930 (Appointed – 1 day)
Peter Ewings	1931 (Appointed – 1 day)
Roley Canard	1943 – 1951 (Appointed)
John Davis	1951 – 1955 (Appointed)
Roley Buck	1955 – 1957 (Appointed)
Turner Bear	1957 – 1961 (Appointed)
W.E. "Dode" McIntosh	1961 – 1971 (Last Appointed Chief)

In 1971 the Muscogee people, for the first time since the partial dismantling of their National government, freely elected a Principal Chief without Presidential approval.

Claude Cox	1971 – 1991 (First Elected)
Bill Fife	1992 – 1995
R. Perry Beaver	1996 – 2003
A.D. Ellis	2004 – present

Tribal Princesses

2005-2006 Muscogee (Creek) Nation Royalty

Katie Burden, Miss Muscogee Nation
Hometown: Weleetka
Clan: Wind

Cherie Cassaday, Junior Miss Muscogee Nation
Hometown: Sapulpa
Clan: Bear

Mulsey Long, Senior Miss Muscogee
Hometown: Muskogee
Clan: Beaver

Shelby Powell, Little Miss Division III
Hometown: Okmulgee
Clan: Wind

Lilly Freeman, Little Miss Division II
Hometown: Okmulgee
Clan: Alligator

Newakis Hicks, Little Miss Division I
Hometown: Muskogee
Clan: Deer

Legends

RABBIT TRAPS LION ON THE OTHER SIDE OF THE OCEAN

By: Earnest Gouge

Rabbit and Lion met while going about. The Lion came from the west, singing, In the southwest all the houses were empty as I came here, and Rabbit heard him. Rabbit hunted for bones, tied them together, and placed them on the ground: In the southeast all the houses were empty as I came here, he also sang and met Lion. Now having met each other, they talked together.

Then Lion said, I have come because I killed the people in the west... Rabbit, too, in the same way said, I, too, have come because I killed the people in the southeast.

Then Rabbit said, Let's find out who can pass human bones... Let it be so, [Lion] said. Then Rabbit said, Let's do it with our eyes closed. Let it be so, [Lion] said, agreeing. Right away both got ready and sat down... Lion sat with his eyes closed really tight. And Rabbit sat with his eyes wide open. Then when the lion passed, he passed only human bones, while Rabbit passed little round lumps, so [Rabbit] took what he had passed and placed them where the lion sat, and then he took what the lion had passed and put it under where he was sitting... Rabbit sat awhile, until he had enough... Now! Rabbit said, and both stood up and looked... Where the lion had sat, he saw little round lumps. And he said, I didn't think I would pass so little--my [dying] day is near, he said.

Then the two got together and went away. And as they were going, it was getting to be evening, and they were going to spend the night... Rabbit said, This is Tohfokaka River. And as this is where they would spend the night, Rabbit immediately began to gather tree bark. And Lion asked, What are you going to do with what you are gathering? Then Rabbit said, One gets very cold, so I thought I'd build a fire. Then Rabbit asked Lion, When you sleep, what kind of sound do you make? Lion said, They tell me I say, Say, say, say, say, say, say when I sleep, he said. Then Lion asked Rabbit, What about you? What sound do you make when you sleep? When I sleep I say, Big Chief Toh-Thlo-Tok! he said. And they lay down to sleep, and then Rabbit pretended to be asleep and made the sounds that he had said, saying, Big Chief Toh-Thlo-Tok! Lion heard him as he lay there, and then Lion fell asleep. But the lion had spoken the truth, for as he fell asleep, he said, Say, say, say, say, say, say and lay sleeping...

Rabbit got up and looked for the biggest piece of tree bark that he had placed by him, and shoveled hot ashes with it... Then he dusted the lion with them as he lay there, and Lion got very angry, jumped up, and chased the rabbit.

And as they went, Rabbit jumped over a small creek, and they kept going... Every time the rabbit jumped over the little creek, he'd say, River that gets big! As he jumped over, the creek would grow wider, but the lion would jump over the same way, and they continued on... Rabbit crossed to the other side, and Lion crossed, too... Rabbit jumped back across again. Then he made it so Lion could not jump back across. Rabbit was on this opposite side so he went about ignoring Lion. Lion wanted to cross back over, for he was very angry with the rabbit and still wanting to chase him. But there was nothing he could do on the opposite bank... Put the neck of a great blue heron in the water and come across! Rabbit said, and he put a heron's neck down, but it sank, and he could not cross... So Rabbit made Lion cross the ocean.

MAN RACES A LIZARD

By: Earnest Gouge

Two men were out hunting. And of the two who were hunting, one was a very funny person. When one of the hunters returned from a hunting trip, he said, There's a lizard that's having babies... Wherever she is, go show me: I want to run from her, [the other] insisted. No, she's very mean and catches people. So you're talking about something bad, he said, and he didn't want to tell him, but the one hunter couldn't get [the other] to give up the idea... Well, all right, I'll go show you, he said, and went with him.

So they went and arrived at the place where he had seen the thing standing. That's where I meant: she had come out and was lying there, he said... She had come out and was lying there, awesomely huge, and he went over and told her. Now he really wanted to run from her, so he began to get ready, taking off all his clothes, and went toward her drawing near, and whatever it was he said to her, she slowly got down and began to chase him... As he led her in pursuit, you could hear him whooping, and then it grew quiet... He might have been caught, I thought as I stood there, and again I could hear him faintly, then I could hear him whooping in the distance as I stood there, the whooping became clearly audible as I stood there and as he passed... The lizard had almost caught up with him as they went by, the man went around where the lizard's tree stood for the fourth time, and the lizard was catching up as [the man] went around the tree, the fourth time he went around the tree she had almost caught him, and he ran from her again as they went out of sight... I kept standing and time went by, again as before I heard him whooping faintly, whooping as I stood there, and as they came closer, he became clearly audible as he whooped... And then after a while, as it was before, [the lizard] was almost up with him still, and as they came back by again, I stood there, as the man had been doing... Again he went around where the lizard's nest stood four times, and again he passed by, running from her... Again they passed by, I stood there waiting... As before there was a faint sound, then I heard whooping, as I stood... Then the same thing happened, as they came for the third time, and this time the person was a little bit ahead as they went by... Then when he went around the tree where the lizard's nest was for the fourth time, and stood looking back, the lizard came along, and he took off running again and they went, but the lizard was tired and had her mouth hanging open as she went by... Once again they went out of sight and as I stood there I heard whooping again... The man had gotten way ahead, and he went around the lizard's nest again four times and passed by, but the big lizard was not there... Finally she came by all tired out, mouth open, body all shiny, and went to the tree where her nest was, but didn't go on, and barely going, she climbed up to the nest... And the one that ran from her came back and we both came back. Where is the lizard that was giving birth? he asked... She climbed up to her nest over there, I said... Then she died, he said. You told me that she would get me, but I got the best of her and she could not get me and has climbed into her nest. So she died, he said, and we came back, someone once told, it was said.

And she had made the tree where the lizard had climbed into her nest very smooth... She had gathered all kinds of things and brought them back to the nest: fur, feathers, and such... The tree stood covered with pollen and dust, someone once said, it's been said.

TURTLE RACES WOLF

By: Earnest Gouge

Turtle and Wolf had a race, it's been said. Now Turtle said to Wolf, Let's race. Then Wolf said, No! You can't keep up with me. Then Turtle said, But I want to... Let's run and find out who will be defeated, he said... Well, all right, then. We will since you're the one who wants to, Wolf said in agreement.

Then as he agreed, Turtle began to lay serious plans for himself. The first racer to get to the fourth ravine will be the winner, they agreed. Then Turtle said, I'll wear a white feather on my head. That will be my sign, he said. And as he said, Turtle looked for four little white feathers. And then Turtle looked for four [other] turtles. And he made all four turtles put white feathers on their heads. Then because he had chosen a familiar place for the race, the turtle prepared all four ravines with a turtle in each one. He went across one ravine [to the second one], and looked back at the first, placed a turtle where it could be seen clearly [from the first ravine], and set turtles down in each of the four ravines. He did this before the day of the race. But the wolf did not know that the turtle had figured out a scheme. So he went around thinking he was racing just the one turtle.

Time passed, and the appointed day arrived, so Wolf went. So when he arrived, Turtle was already there, for the turtle was ready ahead of time. I'm ready, Turtle said, and sat fixing a white feather on his head. Then Wolf said, I'm ready, too... When I say Now! it'll mean I'm starting. So when I say Now! we will start right away, [Turtle] said... Let it be so, Wolf said to him.

As soon as they were ready, Turtle said, Now! Now [Turtle] pretended to run, but just sat in the same place. But as soon as Now! was said, Wolf took off, crossed the first ravine and looked ahead, but saw Turtle just coming out of the next ravine whooping as he climbed... Then Wolf went forward with all his strength, crossed another ravine, and looked ahead again... And as before, [Turtle] had already crossed the next ravine and was coming out, he came out whooping as he climbed... Though Wolf kept at it with all his might, they had agreed on four ravines, and from those four ravines the turtle came out first... Wolf was always arrogant about his ability to run, but Turtle planned wisely, Turtle defeated Wolf, and Wolf is still envious, it was told.

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THE GOVERNMENT OF THE CREEK INDIANS

Ohland Morton

EARLIEST FORMS

The clan system has played a very important rôle in the history of the Creek Indians. It was the unit of social as well as political organization. In the beginning years of the Creek Confederacy there was a remarkably large number of these clans but by the beginning of the twentieth century it seems that there were only about twenty in existence.[2] Many of them had become extinct through the process of absorption and others ceased to exist as a result of the casualties of the early wars.

A number of clans with their constituent families would unite to form a village, in which they lived under a chief or "miko."[3] The miko was elected for life from a certain clan, usually the largest in the village from the standpoint of numbers. Preferably, he was the next of kin, on the maternal side, of the miko just deceased. The Creek woman held a peculiar station; since descent was always in the female line. If for any reason, such as old age or illness, the miko became incapacitated he chose a coadjutor, who was subject to the village council.[4]

The village council was composed of the leading representatives of each clan in the village. Each clan was represented according to its population, but the proportion of representation varied with the village. This council exercised great power, but mainly by moral influence or persuasion. The lack of a real executive body is typical of Indian government everywhere during the early years of the history of our

[2]Hodge, Handbook of American Indians, Part 1, p. 364.

[3]Schoolcraft, Indian Tribes in the United States, Part V, p. 279.

[4]Pickett, History of Alabama, p. 97.

"Among the Creeks, in spite of strict maternal inheritance, the Individual position of the woman was insubordinate. She was not allowed to participate, except in a most modest manner, in the busk, nor was she permitted to be present at the councils. Her occupations were, in general the household duties assigned to her sex among all Indian tribes." Livingston errand, Basis of American History, p. 172.

The grandmother was recognized by the United States as the head of the family. House Document Vol. 116, No. 538, 56th Cong. 2d Sess. 1900-1901, sec. 3716, p. 581.

country.[1] However, the conservatism of this council is evidenced by the fact that there are few if any instances of insubordination. Every man felt himself bound by the action of his own representative. All of which goes to show the importance of the kinship group or clan as a fundamental factor in the political organization of the Creeks.[2]

The warlike spirit for which the Creeks were noted was naturally fostered by their position among hostile and powerful neighbors such as the Catawba, Iroquois, Shawnee, and Cherokee. It was this warlike spirit which brought into prominence and favor the warrior class. As an incentive to the young men of the tribe, there was instituted early in the history of the Creeks a series of war titles. The overwhelming passion of the youthful "brave" was to gain one or more of these titles by prowess in the field. In order to become a warrior, every young man had to pass through a period of severe training and initiation which lasted from four to eight months and upon its completion he was eligible for service in the field and possible advancement to the higher titles.[3] There were three of these titles above the rank of warrior. They were "leader," "upper leader," and "great warrior." All of these titles were granted by the miko and the councillors of the village in recognition of distinguished services on the warpath. There may have been several "leaders" and "upper leaders" in the village, but the title of "great warrior" was given to only one man in the village at a time and, was held until the miko and councillors saw fit to pass it on to another who had gained distinction. The height of every young man's ambition was to achieve this office.[4]

There was between the councillors and the common people an intermediate privileged class of men whose duties were mostly administrative. They acted as an advisory group and also were charged with the responsibility of the preparation and carrying out of the elaborate ceremonials of the tribe. An interesting fact regarding the authority of this intermediate or civil council was that it could initiate military meas-

[1]Schoolcraft, Part V of Volume I, p. 193-312. Haines, the American Indian, Chapter VIII.

[2]Ibid., Vol. V, p. 273.

[3]Livingston Farrand, Basis of American History, p. 169.

See also, Pickett, p. 110, and Schoolcraft, Part V., pp. 279-280.

[4]Handbook of American Indians, Part I, p.364

ures either of aggression or defense but had to consult with the "great warrior" in carrying out these measures. Even should the council declare itself in favor of peace, the "great warrior" might persist in "raising his hatchet" against a hostile tribe and lead all who chose to follow on the war-path.

In this case the council was powerless to act.[1]

Each Creek village had its own council house which stood near the "great House."[2] The "Great House" was occupied by the chief and his family and was the center of the social life of the town. The council house stood on a circular mound and was built in the shape of a large cone. The one described by Pickett[3] was placed on walls about twelve feet high and was from twenty-five to thirty feet in diameter. It was here that the miko and council met for deliberation of a private or formal character. When not thus used the council house became a general meeting-place for various purposes. Often religious ceremonies were held here and owing to the utter lack of ventilation the early traders often spoke of it as the "hot house."[4]

The Creek Confederacy was made up of one dominant tribe, the Creeks, and numberless other smaller tribes. Often these tribes were remnants of once larger and stronger ones who had joined the Creeks for protection. The Creek language was the Muskogee and this explains repeated references in this study to the Muskogee Nation. Each village was practically independent of the remainder of the confederacy and in reality formed a tribe by itself. In spite of the fact that the organization and administration of the villages were identical, yet the structure of the confederacy was extremely loose. The general attitude of the confederacy was strictly defensive and often when a tribe undertook an independent offensive campaign it was not sustained by the others.

There was a head chief of the confederacy but it seems that he had no particular position of command. He was elected by the general council.[5] This council determined

[1]Pickett, p. 98.

[2]Big House or Town House, Pickett, p.98.

[3]Pickett, p. 100.

See also, Brooks, History of Georgia, p.19.

[4]Brooks, History of Georgia, p 20.

[5]Schoolcraft, Vol. V, p. 279.

the policy of the confederacy but issued no orders or commands. It was composed of representatives from the villages and met annually at a time and place designated by the head chief. Each village usually sent one representative to the meeting of the general council.[1] The head chief presided over the meetings of the council. When several of the tribes or villages united in a military campaign a head war-chief was appointed for that particular emergency.

There were two districts or divisions of the Creeks. These were spoken of as the Upper Creeks and the Lower Creeks. The governmental system in the two districts were identical and after 1860 they were united under one government as will be brought out later. They all attended the same general council, which was spoken of as the National Council, but in the administration of their local affairs they were independent of each other. It might be of interest in this connection to clarify their orders of chiefly rank. There was a principal chief of the nation elected from the Lower Creeks who was called the head chief; a principal chief of the Upper Creeks; a second chief for the Lower Creeks and one for the Upper Creeks.[2] The second chiefs were appointed by the principal chiefs with the advice and consent of the general council until 1859 when they were elected by a vote of the male citizens. After removal to Indian Territory, each village also had two subordinates who assisted the village chief in the affairs of the town government.

These second chiefs and subordinates held positions similar to that of a vice-president, in that they had no responsible duties except in the absence or illness of the chiefs under whom they worked.

When the Creeks were removed to Indian Territory in 1832-40 their geographical positions were reversed. The Upper Creeks moved into the southern portion of the Creek country and the Lower Creeks occupied the northern or upper section of the lands assigned to the Creeks in general.[3]

[1]Brooks, History of Georgia, p. 20.

[2]Rep. Com. Ind. Aff., 1859, p. 159.

[3]It is interesting in this connection to remember that the Lower Creeks in the North aligned themselves with the Confederacy and the Upper Creeks in the South joined the Union forces during the Civil war.

PERIOD OF TRANSITION

In writing on the Creek missions and general conditions in the Creek country after 1837, Reverend George McAfee says, "For several years after coming to their new home the Indians appeared to be thoroughly disheartened, soured and disappointed, and made little effort toward self-government and seemed to be careless about self-improvement.[1]

In 1858, W. H. Garrett, United States Agent for the Creeks, says, "With the exception of some slight alterations, they adhere to their primitive form of government, which is well adapted to the wants and capacity for self-government of the great body of the nation. Many of the principal men are moral in their conduct, and do much by their example to advance their people in the arts of civilization. They are rapidly advancing in the science of government, and are anxious to establish a form of government similar to that of our States. This feeling will be gradually diffused among the uneducated Indians, which will gradually incline them to a change, and the influence that education and association with the white man is exerting will prepare them, at no very distant day, for a more complicated form of government."[2]

Elias Rector, Superintendent of Indian Affairs, observed in 1859 that the Creeks still retained their old system of chiefs. In July, 1859, an election for principal and second chief was held. One of each rank, for the two districts of Lower and Upper Creeks, was elected. This election was for the first time in the history of the Creeks, conducted after a civilized and democratic fashion, and passed off quietly. Motey Kinnard, formerly second chief, was elected principal chief of the Lower Creeks, and Jacob Duerryson, second. Among the Upper Creeks, E-cho-Harjo, formerly second, was elected principal, and Ok-tar-cars-Harjo second chief. With this election the late principal chiefs of the Lower and Upper Creeks, Roley McIntosh and Tuckabatche Micco, retired from public life. They were remark-

[1]McAfee, Missions Among the North American Indians, p. 59.

[2]Rep. Com. Ind. Aff., 1858, p. 143.

able men possessed of vast influence with their people, particularly McIntosh, whose power among his people was almost absolute. He had long been the ruling man among the Lower Creeks and his word was law. Tuckabatche Micco was also a man of great influence, a staunch friend of his people, a maker of treaties, and a good man. Both these men were captains in the Creek wars, and Tuckabatche Micco exerted great influence in removing the Seminoles from Florida in 1857-8. His services at that time were very valuable to the United States.[1]

The Upper and Lower Creeks continued to meet in general council after their removal and in 1860 some changes were made which may be regarded as distinct improvements. During the session of the general council that year a constitution was adopted. Its most important provisions possibly was the elimination of the two districts which had divided the nation heretofore. It further provided for the election by all the Creeks of one principal and one second chief for the nation. Their country was no longer to be known as the land of the Upper Creeks and the Lower Creeks but as the Muskogee Nation. The nation was divided into four districts and the council appointed one judge for each district and also five supreme judges who were to form the high court of the nation. Their duties were to take cognizance of all offenses committed within their jurisdiction and to see that all guilty parties were brought to trial. More authority was conferred upon their police, termed "Light Horse," whose duty it was to destroy all spirituous liquors brought into the nation, and levy a fine or inflict a penalty upon all persons found guilty of introducing it, or the commission of the other offenses.[2] The most decided improvement was the placing of the general council in a position to act authoritatively for the nation rather than as merely an advisory group.

From all accounts it seems that the Creeks were enjoying their unity and were setting about their business of adjusting themselves to their new form of government when the quarrel between the states caused them again to divide into factions. The effect of the Civil War upon the political

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[1]Rep. Com. Ind. Aff., 1859, pp. 178-179.

[2]Rep. Com. Ind. Aff., 1860, p. 124.

and social life of the Creeks was disastrous. It is sufficient at this time to say that there was no recognized government in the Creek Nation from 1861 to 1866. The country was for the most part in the hands of the rebel forces and, after the war had ended, it was nearly two years before the Creeks were able to adjust their differences and re-unite as a nation.

Elijah Sells, Superintendent of Indian Affairs, Southern Superintendency, in making his report to the Secretary of the Interior in 1865 observed that there were about six thousand Creeks that remained true allies of the United States and those who

survived the Civil War had returned to their homes destitute. Also, there were six thousand five hundred Creeks that allied with the Confederacy and were living in the southern portion of the Indian Territory. They were all anxious to return and live in peace with their brothers of the same tribe.[1]

After the reunion of the Creeks and the signing of the peace treaty with the United States in 1866 they immediately set about to rebuild their homes and readjust their tribal affairs. By 1867 there was considerable agitation on the subject of a new code of laws for the nation. Many of the more progressive saw that the constitution of 1860, while it was a distinct improvement, was inadequate to the needs of the situation at that time. J. W. Dunn, United States Indian Agent for the Creeks in 1867 says that "The laws as now administered, require four times the number of officers that would be necessary to execute promptly and efficiently under a well-established code. These officers, whose numbers are scarcely known even to the authorities, are poorly paid, and are dissatisfied with their positions and salaries. Indeed, so imperfect is the government, that the duty of no officer is fully defined; so that it is difficult for them to determine when they attain or overstep their authority. They have many intelligent and energetic men among them who appreciate this position of affairs, and who are strongly urging reform. A better feeling is manifested between the late antagonistic parties than ever before, and I am convinced that they are determined to unite as one people in all interests. They are anxious to bend

[1]Rep. Com Ind. Aff., 1865, pp. 254-255.

every energy to the improvement of the country and to devote their money to the establishment of the schools, manufactories, public buildings, and good government."[1]

It seems from the record of the events which followed that this agitation had its effect. The general council, or National Council of the Muskogee Nation, as it was called after 1860, met at their council grounds near Deep Fork in October, 1867. At the beginning of the meeting attention was called to the isolated location of the meeting-place and accordingly a resolution was passed which provided that all meetings of the general council after 1867 should be held at Okmulgee which was nearer the geographical center of the Nation.[2]

THE CONSTITUTION OF 1867

The progressive element of the Creek Nation took advantage of the dissatisfaction with the old government and set to work in the days that followed to promote the adoption of a new constitution. The October, 1867, meeting of the general council of the Creeks was indeed a memorable event in their political history. After stormy debate with the conservative and non-progressive element a constitution designed to eliminate the evils of the old form of government was adopted.[3]

In its general outline this constitution was similar to that of the United States; yet it was unique in many respects. It had a preamble which read as follows:

"In order to form a more perfect union, establish justice, and secure to ourselves, and our children, the blessings of freedom, we, the people of the Muskogee Nation, do adopt the following constitution."[4]

It contained ten articles and provided for a thorough re-organization of the legislative and judicial departments.

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[1]Rep. Com. Ind. Aff., 1867, pp. 320-321.

L. N. Robinson, Superintendent of Indian Affairs, Southern Superintendency, says in 1868, "I found the office of the Superintendent located at the Creek council-house, near Deep Fork, a point 45 miles west of Fort Gibson, five miles removed from any settlement where supplies could be obtained, and thirty-five miles from a post office, unpleasantly situated on an open prairie, and with an entire absence of water fit for drinking." Rep. Com. Ind. Aff., 1868, p. 275.

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[2]Rep. Com. Ind. Aff., 1868, p. 278.

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[3]See Appendix A for copy of this constitution.

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[4]Constitution and Laws of the Muskogee nation, p. s.

An examination of it will show that much time and thought had been spent in its preparation, and that it was well adapted to the needs of a people living under the pioneer conditions of the Indian Territory in 1867.

Article I provided for the Legislature. The law-making power was lodged in a council consisting of two houses known by the peculiarly Indian names of "House of Kings" and "House of Warriors." The upper house, the house of kings, was composed of one representative from each town[1] who was elected by a vote of the town represented for a term of four years. The house of warriors was composed of one representative from each town and an additional representative for every two hundred persons belonging to the town. His election and term of office were the same as that of the representative to the house of kings. The members of the council were to receive such compensation out of the national treasury as provided for by law. A majority of the members of the council constituted a quorum but Section 5 provided that less than a quorum might meet and adjourn from day to day and compel the presence of absentees.

Each house had the powers ordinarily delegated to all democratic legislative bodies

such as judging the returns and qualifications of its members, impeaching members for disorderly conduct, and expulsion by the concurrence of two-thirds of both houses. Each house elected its own presiding officers and neither house was allowed to adjourn for a longer period than two days without the consent of both houses. Section 10 of Article I provided that the style of the action of the council should be: "Be it Enacted by the National Council of the Muskogee Nation." The qualifications for the members of both houses were two in number. First a member must be a citizen of the Muskogee Nation and second he must be twenty-two years of age

Article II provides for the executive department and stated that there should be a principal chief, to be styled the "Principal Chief of the Muskogee Nation." His term of office was four years and he was elected by a majority of the votes of the male citizens of the Muskogee Nation who had attained the age of eighteen years. Also a second

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[1]There were forty-four of these towns. See Appendix E.

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chief was to be chosen for the same term and in the same manner as that prescribed for the election of the principal chief, and in case of the death, resignation, or removal from office of the principal chief he was to perform all the duties of that officer. In order to be eligible to the office of principal chief a person must have been a recognized citizen of the Muskogee Nation and thirty years of age.

The principal chief was vested with the reprieving and pardoning power and charged with the responsibility of seeing that all the laws of the Nation were faithfully executed and enforced. He was required to make an annual report to the national council of the condition of the affairs in the nation; and to recommend such measures as he might deem necessary for the welfare of the nation.

Section 4 of Article II provided that whenever any bill or measure should pass both houses, it should be submitted to the principal chief for his approval or rejection. In case he approved it it would become a law. If he should object to the bill or measure he was to return it to the house in which it originated within five days accompanied with his objections. If not returned within five days it was to become a law. A bill could be passed over the objection of the principal chief by a two-thirds vote of both houses. In case a bill was submitted to the principal chief within five days before adjournment, he was allowed the first three days of the next session of the council within which to return it.

The principal chief was allowed a private secretary of his own selection who was compensated out of the national treasury.

The judiciary was placed on a much better basis than it had been formerly. There was created under the new constitution a high court composed of five competent

recognized citizens of the Muskogee Nation chosen by the national council and compensated out of the national treasury. In order to be eligible for a position on the high court a man must be at least twenty-five years of age. This court was to meet on the first Monday in October in each year and had power to try all cases where the issue was for more than one hundred dollars. Three members constituted a quorum

The Muskogee Nation was divided into six districts and each district was furnished with a judge, a prosecuting attorney, and a company of light horsemen. These district judges were chosen by the national council for a term of two years. They were to try all cases, civil and criminal, where the issue did not exceed one hundred dollars. Each judge was given the right to summon twenty-four disinterested men, out of which number a jury of twelve men for criminal and nine for civil cases might be selected. Each judge was allowed a clerk and the judge and the clerk were to be compensated out of the national treasury as provided for by law. Any person failing to obey a summons to serve as juror, without good reason for such failure, was subject to a fine of five dollars. Each juror was to receive one dollar per day for his services to the nation.

The prosecuting attorney for each district was appointed by the principal chief, by and with the consent of the national council. It was his duty to indict and prosecute all offenders against the laws of his district. For each conviction he was to be paid the sum of twenty-five dollars.

The Light Horse company consisted of one captain and four privates, elected for a term of two years by a vote of the district. The company was subservient to the orders of the judge.

Article V provided for the selection by the national council of a national treasurer for a term of four years. His duty was to receive and receipt all national funds, and to disburse the same. He was required to report to the national council at least once a year giving a statement of the condition of the national finances. He was required to furnish a bond of five thousand dollars as security for the faithful performance of his duty. No money was to be drawn from the national treasury except to carry out appropriations made by the national council. When such appropriations were made the principal chief was to issue a draft upon the treasury to meet them.

Article VI provided that: "There shall be a National Interpreter, who shall be elected by the National Council for the term of four years, and who shall be compensated according to provisions of law."

All officers of the government were liable to impeach-

ment, trial and removal from office for neglect of duty. All bills of impeachment were to originate in the house of warriors.

Articles VIII, IX, and X, were rather general and made miscellaneous provisions. Section 1 of Article VIII provided that no laws impairing contracts should be passed. Section 2 of Article VIII was the Creeks' *ex post facto* law and read as follows: "No laws taking effect upon things that occurred before the enactment of the law shall be passed." Article IX provided that all cases should be tried according to the provisions of the respective laws under which they originated, and that all persons should be allowed the right of council. Article X provided that all treaties should be made by delegates, duly recommended by the principal chief, and approved by the national council, and such treaties should be subject to the ratification of the national council; and that all treaties should be the supreme law of the land.

After the adoption of this constitution the general council went into legislative session and passed a number of laws for the new government. The powers of all the national officers were clearly defined in a series of laws classed under the title of "National Executive Officers."[1] The next business of this session was the passing of a number of laws providing for the organization of the nation in general.[2] The powers and duties of the new judiciary were set out and more fully defined.[3] The six judicial districts provided for in the constitution were created and named Okmulgee, Deep Fork, We-wo-ka, Eufaula, Muskogee, and Cowetah. There followed a series of civil and criminal laws which defined the crimes and stated just what the penalty would be in each case of violation.[4] Article XVII of the criminal laws provided that impeachment charges must be preferred before the house of warriors, and that body would vote as to whether articles of impeachment were to be filed. The house of kings were to act as judges on impeachment trials.[5]

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[1]Constitution and Laws of the Muskogee Nation, p. 11-17.

[2]Ibid., pp. 18-21.

[3]Ibid., pp. 22-31.

[4]Ibid., pp. 32-43.

[5]Ibid., pp. 43-44.

A number of criminal laws already in use in the Creek Nation were approved by the legislative session of the national council, October 12, 1867. They were as follows:

"CRIMINAL LAWS APPROVED OCTOBER 12, 1867."

1. Be it enacted by the General Council, That all cases of murder shall be punished by

death upon conviction.

2. Be it further enacted, That the accused shall have a fair and impartial trial, and no one shall sit on any case where he is related to either of the parties by blood or marriage unless it is by consent of the parties.

3. Be it further enacted, That if any person kill another accidentally, or in self defense, he shall not be punished.

4. Be it enacted, That should any person be convicted of rape, he shall for the first offense receive fifty lashes; for the second offense he shall suffer death.

5. Be it enacted, That if any person shall steal property from another, the party thus aggrieved shall receive damages in full.

6. Be it enacted, That it shall be unlawful for any woman to use medicine calculated to cause infanticide; and any woman who may be found guilty of the violation of this law shall receive fifty lashes on the bare back."[1]

Under the title of "Organization of the National Council" a law was passed which provided that the national council of the Muskogee Nation should convene within the National Capitol building at the seat of government on the first Tuesday in October of each year.[2] However, in cases of great emergency the principal chief had power to convene the national council, by issuing an order to the president of the house of kings and the speaker of the house of warriors to call the members of their respective houses to convene.[3]

By 1868 the Creeks had published in Muskogee and English a portion of their laws, and copies were placed in the hands of every officer. This was to insure a more just

[1]Constitution and Laws of. the Muskogee Nation, p. 29.

[2]Ibid., Article 1, Section 1, p. 18.

[3]Constitution and Laws of the Muskogee Nation, "National Executive Officers," Article I, Section I, p. 11.

division of punishment for offenses, as heretofore, judgment had been given by each chief according to his own discretion.

THE SANDS REBELLION

It was indeed a regrettable fact that the inauguration of this government was not without considerable trouble in the nation. It must be remembered that the Creeks before removal were classed as Upper Creeks and Lower Creeks. The constitution of 1860 had temporarily bridged the gap between the two divisions, but the Civil War had opened it again. A few of the disgruntled loyalists had remained in the Cherokee country under Spokokogeeyohola. The majority of the loyalists returned to their homes, however, and showed every inclination to reunite with their brethern who had fought with the Confederacy.

After the adoption of the constitution a party was formed under Oktars-sars-har-jo of the Upper Creeks, who will be called by his adopted name, Sands, hereafter. They refused to come into the councils of the nation. They claimed that wrong was done them in the payment of certain funds made in December, 1867, urging that it had been agreed to the satisfaction of both parties that this money should be equally divided between the two parties, northern and southern. Each party was then at its own discretion to distribute this money for the payment of its national debt. The United States recognized the government created by the constitution of 1867 and paid all the money to it. Sands further charged that the partisans of Checote had defrauded to win the election of 1867. The inauguration of the new government necessarily involved much prejudice among the less progressive, and added those who were dissatisfied with the decrease in the number of executive officers to the ranks of the discontented.[1]

In the election of 1867 Colonel Sam Checote was named principal chief. L. N. Robinson, Superintendent of Indian Affairs in 1869, says in defense of the government's policy. "The constitution was adopted by an almost unanimous vote. The government of Checote is in power by the suffrage of the people, and is devoted to the interests of the nation,

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[1]Rep. Com. Ind. Affairs, 1868, pp. 284-285.

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favoring religion, education, progress, and works of internal improvement. Such a government deserves and should have the sympathy and cordial support of the administration; and if need be, the Creek authorities should be furnished a force sufficient to put down insubordination or insurrection; and unless strong measures are used at once, I greatly fear the Creek people will soon be involved in civil war."[1] J. W. Dunn, United States Agent for the Creeks, in commenting on the situation, says, "Growing out of these differences, a noted increase in the violations of the law may be observed. More murders have been committed within the last year than in all of the years since the close of the war. Congregations have been disturbed at their meetings, and have been compelled to disperse, until now no meetings are held in this vicinity after night, from fear that under cover of darkness a serious disturbance might be made. The correction of this state of things properly belongs to the Creek authorities, and it is not considered proper for the United States to interfere, unless the Creeks find it impossible to enforce their laws, and apply to the United States for

protection. It is to be hoped that the Creeks will have the courage and power to uphold their government, which is essentially the offspring of progress and civilization. My four years among these people have led me to respect them for their truthfulness, simplicity and sincerity."[2]

Matters continued to grow worse and in 1870 the Board of Indian Commissioners listened to Sands' claims. His principal claim seemed to be that he was defrauded out of the office of principal chief in the election of 1867 by the partisans of Checote; but he was unable to submit any proof. The commissioners declined to have anything to do with the matter.[3]

The feeling of bitterness became so tense that when chief Checote tried to convene the national council at Okmulgee in October, 1871, about three hundred of the followers of Sands marched on the capital and broke up the council meeting. Federal agents appeared on the scene,

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[1]Ibid, 1869, p. 399. For sketch of the life history of Col. Checote, see Chronicles of Oklahoma, Vol. IV, p. 276.

[2]Rep. Com. Ind. Aff., 1869, pp. 413-414.

[3]Report of the Board of Indian Commissioners for 1870, p. 138.

however, and persuaded both sides to lay down their arms and agree to an armistice.[1]

In 1872, Sands, Cotchochee, and Ketch Barnett, leaders of the Sands faction died and the bitter feeling that had been engendered between the two parties gradually died out.[2]

It may be of interest to note in passing that the construction of the M. K. & T. railroad through the Creek Nation was in progress during the time of the Sands rebellion. In order to appear neutral in the controversy, and as

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[1]Rep. Com. Ind. Aff., 1871, pp. 574-575.

[2]Rep. Com. Ind. Aff., 1872. p 239

Benedict, History of Muskogee and Northeastern Oklahoma, Vol,. I, p 187

Also, From Report of Comm. of Indian Affairs, 1871, pp. 573-574.

F S Lyons U S Agent for Creeks

"With reference to the political difficulties among the Creeks, I have the pleasure of reporting very entire satisfaction with the settlement effected last October for four or five months thereafter. During that time there was held a session of the Creek National Council, in which all the towns but two were represented by those duly elected as members of the council for the next four years. It was pronounced the most harmonious session that had been held for some years. They met as brothers and friends, and, in accordance with their mutual agreement, each took the prescribed oath to support and defend the Constitution. All seemed rejoiced at the prospect of peace and quietude, and there seemed nothing in the way, so far as the Indians alone were concerned, of the formerly discordant elements blending and laboring together for the mutual interests and improvement of all the Creeks. But, under the guise of friendship and special regard for the formerly disorderly faction, two white men, most thoroughly irresponsible and unreliable, doubtless employed by emissaries, clandestinely entered the Creek Nation, and informed the Sands faction that they had been abused and deceived, and therefore were under no obligation to keep either their pledges or their oaths. A tissue of falsehoods was arranged in the form of a petition, and, having obtained by strategy, of course, the indorsement of a Western Senator, said to be a railroad millionaire, an Investigation of the Creek difficulties by a special committee was obtained. But the excitement among this ignorant portion of the Creep had been raised so high by the inflamatory influence of these two 'apostles of liberty' and a few others of kindred spirit, that they could not wait the slow action of the United States Government, and so they continued to hold insurrectionary councils and to harbor horse thieves and desperados until the Creek authorities felt obliged to raise a larger force to overawe the insurrectionists. This force, joined with the interposition of the "investigating committee" and the military, resulted in a peace under about the same conditions as agreed upon by the contending parties last October. The whole matter now awaits the action of the Department upon the report of the Investigating Committee. I must here express my firm conviction that the revival of this old difficulty was unfortunate and unnecessary."

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a bid for the favor of both parties, stations were named for the principals in each faction. The station of Checotah was named for Colonel Sam Checote, and Oktaha for Sands (Ok-tars-sars-har-jo).

Thus we find the Creeks by 1872 with a new form of government which has withstood the first onslaught of those who would destroy it for selfish reasons. A great deal of the opposition to the constitution adopted in 1867 and to the government created under it may be laid at the door of superstition and ignorance. The Indians of the conservative elements looked upon the adoption of the white man's institutions with fully as much disfavor as they did the opening of the country to white settlement and this explains the opposition to both the new government and the constitution providing for an inter-tribal territorial government which was proposed at Okmulgee in 1870.

The new government withstood the first attack but we shall soon see that its sailing in later years was by no means smooth. In the following pages we shall trace the effects of the old tribal divisions of Upper and Lower Creeks which have caused so much discord among the leaders. At every crisis in the history of this tribe we see this old geographical division coming to light. We saw the first display of this discord in the assassination of William McIntosh of the Lower Creeks in 1825. The second division came when the Civil War undid all that the constitution of 1860 had accomplished toward tribal unity. Then the Sands rebellion, which has just been discussed, was a fight, pure and simple, between the Upper and Lower Creeks. Had Sands, of the Upper Creeks, been elected in 1867, there would have been no Sands rebellion. A political history of the Creek Indians would be incomplete without the story of the Isparhecher War and the uprisings growing out of it.

THE ISPARHECHER WAR

The Isparhecher, or "Spiechee," War caused a great deal of the excitement and anxiety while it was in progress, yet it did not result in many casualties. The most harm done by it was the bad feeling throughout the Creek Nation which resulted from it.

With the close of the Sands rebellion, leaders had begun to hope that the Creeks might devote their entire at-

tention to matters of state and society. Such was not the case, for in less than three years trouble again broke out. In 1875, Lachar Haijo, of the Upper or Loyal Creeks, was elected principal chief over Colonel Sam Checote, who had held the office since 1867.[1] The Lower or Southern Creeks were in control of the Legislature. On account of disagreements between the principal chief and the legislative bodies, Chief Haijo was impeached in 1876. (Thus a worthy example was set for future Oklahoma legislatures.) Ward Couchman, of the Lower Creeks, was appointed to serve the three remaining years of Haijo's term.[2]

In the election of 1879, Checote was again elected principal chief and his election increased the antagonism between the two factions. Isparhecher, a former member of the National Council, was principal judge of the Okmulgee district at this time. For alleged seditionary acts, he was impeached and deposed.[3] Immediately, he identified himself with the conservative element which was more or less of a hang-over from the Sands rebellion, and was made up largely of an aggregation of horse-thieves and other violators of the law.[4] Naturally such an element would be opposed to order and progress. In a very short while, Isparhecher, who was a very able man, become the leader of this element. However, even though the neucleus of this group, was made up of law-violators, there was added to it a large number of pure-blood Creeks and a few negroes, all of whom were sincere in their beliefs and had no criminal intentions.

[1]Benedict, History of Muskogee and Northeastern Oklahoma, Vol. I, pp. 169-170.

Ibid., p. 170

[1]Indian Journal, July 26, 1883. For Checote's statement see Report of the Board of Indian Commissioners for 1883, pp. 16-17.

Isparhecher, a full-blood, was born in the Creek country in Alabama, about the year 1828. In 1836 his parents migrated to the Indian Territory, both of them dying shortly afterward. Isparhecher grew up with but scant education. At the outbreak of the Civil War he enlisted in a Creek Regiment, which entered the Confederate service, but he later Joined the Union Army as a volunteer, being mustered out of the service in 1865. He became a leader among what were known as the loyal Creek party, and was several times nominated as its candidate for principal chief. He was elected to that position in 1895 and served four years. He died in December, 1902. Thoburn, History of Oklahoma, Vol. II, p. 554.

[4]Indian Journal, July 26, 1883.

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The policy taught and promulgated among this element was purely one of retrogression. They were taught to believe that the governmental, educational, and religious policies of the Creek Nation were not suited to Indians, and that all who would espouse Isparhecher's cause need not be bound by them. They were taught that since their forefathers knew nothing of schools and churches, constitutions, and written laws, yet prospered, that they must return to the habits and customs of their foreefathers in order to become a prosperous people. Thus, were the Creeks to discourage all such white man's interests.[1]

By 1882 these "Loyal" Creeks numbered about three hundred and fifty warriors. They with their families were established in a sort of military camp at Nuyaka, twelve miles west of Okmulgee, the Creek capital. Isparhecher announced that his purpose was to restore to the Creek Indians their primitive tribal government and society. Officers were elected and light horse companies were formed and provided with arms and ammunition. Intimidation of the Indians, in the vicinity of Nuyaka, who favored the Checote government, became quite frequent. Attempts were made daily to organize others and initiate them into the "Loyal" faction.[2]

General Pleasant Porter,[3] who was in command of the Creek military forces (light horsemen), was at this time in Washington on official business; but Checote, on being

[2]Report Board of Indian Commissioners for 1883, p. 8.

[3]Indian Journal, July 26, 1883

[1]Pleasant Porter was born on a plantation near Clarksville, in the Creek Nation, September 26, 1840. His paternal grandfather, a native of Pennsylvania, was a captain in the United States Army at the time of the Creek War, and showed such consideration for the defeated Muskogee Indians that they formally adopted him into their tribe. Years later, Pleasant Porter's father, Benjamin E. Porter, came to the Creek country and married the daughter of a prominent chief, Tah-to-pee Tust-e-nuk-kee, and settled on a plantation. Pleasant Porter's early life was simple, if not uneventful. His education was secured at the Presbyterian Mission School at Tallahassee. At the outbreak of the Civil War he entered the Confederate Army as a private. He saw much active service during the war, and was promoted through the various grades to the rank of first lieutenant. The close of the war found him, like most of his fellow tribesmen, penniless. He began life then as a farmer. His first official position in civil life was that of superintendent of schools of the Creek Nation, in which capacity he re-organized the educational system, which had ceased to exist during the war. His ability becoming recognized, his services were soon in demand as a representative at Washington. At the time of the Spiechee War in 1882-3, Pleasant Porter was entrusted with the command of the administration military forces, a duty which he discharged not only fearlessly, but also with great judgment and tact. During the later years of his life he occupied the position of principal chief of the Creek Nation. His attainments and integrity were such that he easily ranked as one of the most distinguished and influential Indians of his time. His death occurred at Vinita, in September, 1907. Thoburn and Halcomb, A History of Oklahoma n. p. 156.

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informed of Isparhecher's activities, telegraphed him to return and take charge of the Creek light horse brigade.[1] He returned at once and organized a band of six hundred mounted Indian light horsemen.

A horse thief who was supposed to be a member of Isparhecher's band was killed by one of Porter's men in Muskogee. Isparhecher immediately threatened an attack upon Okmulgee. Checote sent a small band of light horsemen on a scouting expedition to ascertain the strength of Isparhecher's forces. On December 24, 1882, this scouting party found and attacked the Loyal band at Nuyaka. In the skirmish which followed seven of the light horsemen were killed.[2]

General Porter, with his forces, immediately took the field to begin an offensive campaign. On arriving at Nuyaka, the Isparhecher camp was found deserted. Isparhecher and his followers had fled westward. General Porter pursued and effected a capture of a number of the fugitives, but being outside of the Creek boundary was forced to return.[3] The fleeing band continued on their way unmolested. They passed across the Sac and Fox Reservation, the Kickapoo country, the unassigned lands, and thence to the Kiowa Indian agency on the Washita at Anadarko.[4] They had abandoned their farms and homes and were poorly equipped for a winter campaign. There was considerable suffering among them. Attempts were made by them to

organize a war party among the Sacs and Foxes but these all failed The "Loyal" Creeks were unwelcome visitors on the Kiowa reservation, and when they did not return home in the

[1]Gideon, History of Indian Territory, p. 118.

[2]Thoburn, History of Oklahoma, Vol. II, p. 553.

3Gideon. History of Indian Territory, p. 118.

Report of the Board of Indian Commissioners for 1883, p. 10.

[4]Rep. Com. Ind. Aff., 1883, p. 10.

Rep. Board of Indian Commissioners for 1883, p. 10.

spring of 1883, it was necessary for the United States troops to remove them.[1] They were marched back through the Creek country to Fort Gibson in the Cherokee Nation[2] under the command of Captain John C. Bates.[3] They were held at Fort Gibson under authority from the War Department until July, 1883, when they were disarmed and released with permission to return to their homes. Instead of returning to their homes and industries, the main leaders with Isparhecher again went into camp at Nuyaka.[4]

During the excitement caused by the enforced return of the Loyal Creeks, the neighbored schools of the Creek Nation were closed by order of the Principal chief. It was just as well because the inhabitants of the nation refused to allow their children to leave home except in company with someone to protect them.[5]

A Government commission was appointed to visit the Indian Territory and seek to adjust the differences between the Creek leaders and factions. Only two members of this commission came to the meeting. They were General Clin-

[1]Rep. Board of Indian Commissioners for 1883, p. 72.

[2]Ibid., 1883, p. 10.

[3]Captain Bates reached the grade of lieutenant general and chief of the general staff of the United States Army before his retirement from the service. Thoburn, History of Oklahoma, Vol. II, p. 553. n.

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CHIEF OPOTHLEYAHOLA

By John Bartlett Meserve.

The social and political differences between the Upper and Lower Creeks were accentuated by the treaty of February 12, 1825[1]. This treaty was promoted by William McIntosh a chief of the Lower faction and operated to fully divest the Creeks of the remaining portion of their tribal lands in Georgia. The terms of the treaty were vigorously protested by a delegation of the Upper Creeks which attended a conference with McIntosh and his adherents at Indians Springs, Georgia early in February 1825, which delegation of Upper Creeks was led by Opothleyahola, a young orator of that faction and who was then speaker of the Upper Creek Council. The youthful leader became dramatic as he challenged the power of the Lower Creek chiefs to cede any portion of the tribal domain without the consent of the entire Nation, concluding his protest with words of solemn warning to McIntosh, should he sign the treaty. McIntosh signed the treaty, however, as did also a number of the Lower town chiefs under his domination, although it was repudiated and unsigned by a majority of the Indian representatives. McIntosh was subsequently tried before the Creek Council under the Creek law of 1824 and sentenced to be shot, the order for his execution being given by Little Prince, Principal Chief of the Confederacy. The death penalty was exacted on May 1, 1825 by a chosen company of one hundred Upper Creeks led by Menewa.

The young Opothleyahola closed his stirring address to the commissioners at Indian Springs, in language which left little doubt as to the attitude of the Indians toward a further disposition of their lands although the suggestion of another meeting was made,

"We met you at the Broken Arrow and then told you we had no land to sell. I heard then of no claim against our Nation, nor have I heard of any since. We have met you here upon a very short notice and I do not think the

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[1]7 Stat. L. 237. Kappler, Vol. II, 214.

chiefs present have any authority to treat. Gen. McIntosh knows that we are bound by our laws and that what is not done in public council is not binding. Can the council be public if all the chiefs have not had notice and many of them are absent? I am, therefore, under the necessity of repeating what I told you at the Broken Arrow, that we have no lands to sell. No part of our lands can be sold except in full council and by consent of the whole Nation. There is not a full council; there are but a few here from the Upper towns and of the chiefs of the Lower towns, many are absent. From what you told us yesterday, I am inclined to think it would be best for us to remove; but we must have time to think of it and to consult our people. Should the chiefs now here undertake to sell our country, it would cause dissention and ill blood among ourselves, for there are many who do not know that we have been invited here for that purpose and many who would not consent to it, if they were here. I have received a message from my head chief, the Big Warrior, directing me to listen to what the commissioners have to say—to meet and part with them in peace—but not to sell any land. I am also instructed to invite you to meet us at the Broken Arrow three months hence, where a treaty may be finally made. I gave you but one speech at the Broken Arrow and I give you but one here. Tomorrow, I return home. I have delivered the message of my head chief and have no more to say. I shall listen to whatever you may think proper to communicate but shall make no further answer."

Then turning toward McIntosh, the ill fated chief, with an eye full of meaning, he extended his arm toward him and in a low, bitter tone of prophetic menace, added, "I have told you, your fate if you sign that paper. I once more say, beware."

The cleavage between the Upper and Lower Creeks, which were now known as the McIntosh faction, became one of lasting proportions which continued for many eventful years and the bitter animosities which were engendered were never to yield to a better understanding, until all semblance of tribal government was taken over by the United States, some seventy years later.

The young orator, Opothleyahola (Hu-pui-hilth Yahola) was born in the Creek Nation about the year 1798 and is believed to have fought with Chief Weatherford, against the whites in the Creek War of 1813-14 and seen service at Horseshoe Bend when the recalcitrant Creek tribes were all but extinguished by General Jackson. He lived at Tuckabatchee town, where lived Big Warrior, chief of the Upper Creeks and where the council house was situated. He became principal counsellor or speaker of the Upper Creek council and exercised much influence over their deliberations.

Under the treaty of January 24, 1826,[2] the Lower Creeks or McIntosh faction removed to the lands west of the Mississippi and thus passed out of the picture in so far as further controversies between the Government and the Creeks in Alabama, were concerned. The first contingent of the Lower Creeks arrived in February 1828 and

subsequent arrivals in November of the same year. They settled along the banks of the Arkansas River with headquarters near the mouth of the Verdigris River. Their removal was voluntary.

The signing of the treaty of February 12, 1825, inspired the journey of Opothleyahola and John Stidham to Washington, to protest against the terms of the treaty and to insist upon the removal of white intruders who were invading the Creek lands. This visit was made in January 1826 and resulted in the signing of the treaty of January 24, 1826, by Opothleyahola and others representing the Creek tribes. The Creek representatives declined to enter into negotiations with the Government until the terms of the treaty of February 12, 1825, were abrogated. The new treaty divested the Creeks of all of their lands in Georgia but through a technical error, a strip of land was not included although it lay within the limits of Georgia. Opothleyahola bowed to the inevitable and signed this treaty but later stood out for the claim to this strip of land for his people. This controversy provoked the treaty of November

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[2]7 Stat. L. 286. Kappler, Vol. II, 264.

15, 1827,[3] in which all of the lands of the Creeks in Georgia were surrendered. Georgia being now satisfied, the State of Alabama began to irritate the Creeks and insist upon their removal from the state. The Creek representatives were cajoled and urged into the signing of the treaty at Washington on March 24, 1832,[4] by the terms of which the tribe relinquished all of its lands east of the Mississippi River for lands in the west. Opothleyahola most reluctantly signed this treaty. The brave Indian leader was in vigorous opposition to the removal of his people from their ancient lands in the East. He was apprehensive for them and feared a renewal of contact with the McIntosh faction which was already in the West. The terms of the treaty of 1832 gave the Creeks five years to abdicate their homes in Alabama and to reestablish themselves between the Arkansas and Canadian rivers in the West. It was during the negotiations of this treaty that Gen. Lewis Cass, Secretary of War, in a message to the Creeks in January 1832, promised them lands in the West, to be theirs "as long as the grass grows and the rivers run." This phrase thus coined, became a slogan of challenge against a further invasion of their tribal domain, in future years.

In 1834, Opothleyahola and one Benjamin Hawkins, influenced undoubtedly by Gen. Sam Houston, went to Nacogdoches, Texas, and negotiated for lands to accomodate the Alabama Creeks. General Houston had abandoned his life among the Cherokees, north of the Arkansas and removed to Nacogdoches. Here, he began the practice of law and represented the Galveston Bay and Texas Land Company, a New York corporation which had obtained a large grant of lands from the legislature of Coahuilla and Texas. The Mexican government disavowed this grant, imprisoned Gov. Visera and undertook to arrest the members of the legislature and others implicated in the grant. Through the wily Houston, Opothleyahola was induced to enter into negotiations for the purchase of a large tract of this land north of Nacogdoches. A

preliminary payment of $20,000 was made by the Indians, the balance of the

[3]7 Stat. L. 307. Kappler, Vol. II, 284.

[4]7 Stat. L. 366. Kappler, Vol. II, 341.

$80,000 purchase price to be paid later. In the meantime, the report of this project having gone abroad and been made public, both the Mexican and American governments interfered and the matter was abandoned.

In 1836 some of the Creek towns in Alabama prepared to join the insurgent Seminoles. Opothleyahola marched at the head of his Tuckabatchee warriors, captured some of the young men of a neighboring village who had donned the war paint to start a revolt and delivered them to the military authorities to expiate the crimes they had committed against travelers and settlers. After holding a council of warriors, he led 1500 of them against the rebellious towns, receiving a commission as colonel and when the regular troops with their Indian allies appeared at Hatchechubbee, the hostiles surrendered. The United States authorities then took advantage of the Creek warriors to begin the enforced emigration of the tribe to the west. Under a strict military convoy, the first contingent of the reluctant Creeks were forcibly removed to the west in 1836, ninety of their town chiefs being chained in pairs during the journey. In the following year, Opothleyahola led some 8,000 of his people from their ancient homes in Alabama to lands north of the Canadian river. He was now chief of the Upper Creeks and most highly revered and respected by them.

The plans of conquest, in contemplation by Sam Houston in Texas undoubtedly had in mind the use of certain of his Indian friends among the Cherokees and Creeks. Through Lieut. Peter Harper a white man who had married a Cherokee woman, he undertook to get in touch with the Indian chiefs to the north. Opothleyahola, who probably was not altogether satisfied with his new surroundings, in 1837 communicated with Houston through Harper. On February 9, 1837, Houston wrote to Harper, acknowledging the receipt of this communication and tells him to advise the Creek chiefs: "Tell them I will take them warmly by the hand. They will be welcome." The Harper letter turns up in the hands of Opothleyahola as Houston probably intended it should, the Indian Superintendant gets hold of it and transmits a copy to the Commissioner of Indian

Affairs at Washington, with a letter dated May 10, 1837, about what is going on in the West. This was the last gesture by the Creeks to remove to Texas.

The Upper and Lower Creek factions in the beginning, rarely came in contact with

each other in the new country. Roley McIntosh, a brother of the ill-fated William McIntosh was chief of the Lower Creeks and Opothleyahola chief of the Upper faction. The influence of Opothleyahola over his people became a fixed factor in their lives. He was cool, cautious and sagacious and displayed talents of a superior order. His fidelity to the best concerns of his people, was unquestioned. No one ever bribed or corrupted Opothleyahola, although he may have been cajoled and threatened and was compelled to yield through stress of circumstances. He was a party signatory for his tribe to the treaty of January 4, 1845[5] and to the treaty of June 13, 1854.[6]

On an occasion, during an intertribal council held at Asbury Mission on the North Fork in November, 1859, Opothleyahola delivered an impassioned address favoring education for the young people of the tribe and said, in part,

"My brothers, many, many years ago, when I was a child, there was a beautiful island in the Chattahoochee River. It was covered with stately trees and carpeted with green grass. When the Indian was hungry and could not find game elsewhere, he could always go to that island and kill a deer. An unwritten law forbade the killing of more than one deer, and, even then, the hunter might resort to the island only when he had failed elsewhere. But the banks of that island were of sandy soil. As the floods of the river rolled on this side and on that, the banks wore away and the island shrunk in size. When our people left the country, the island had become so small that there was only room for two or three of the great trees and most of the green grass was gone. The deer, once so plentiful there, had entirely disappeared.

"I have since learned that there is a kind of grass which, if it had been planted on the banks of that beautiful island, might have saved it. This grass strikes its roots

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[5]9 Stat. L. 821. Kappler, Vol. II, 550.

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[6]11 Stat. L. 599. Kappler, Vol. II, 647.

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deeply into the sandy soil and binds it so firmly that the waters of the flood cannot wear it away.

"My brothers, we Indians are like that island in the middle of the river. The white man comes upon us as a flood. We crumble and fall, even as the sandy banks of that beautiful island in the Chattahoochee. The Great Spirit knows, as you know, that I would stay that flood which comes thus to wear us away, if we could. As well might we try to push back the flood of the river itself.

"As the island in the river might have been saved by planting the long rooted grass upon its banks, so let us save our people by educating our boys and girls and young men and young women in the ways of the white man. Then they may be planted and

deeply rooted about us and our people may stand unmoved in the flood of the white man."

[7]The Civil War wrought havoc among the Creeks in the Indian Territory, opening old tribal wounds and fanning into flames, the smoldering embers of their ancient factional antagonisms. They were drawn into the conflict between the North and the South before they had time fully to recover from the economic and political chaos into which they were cast by their enforced removal to the west. The two factions were, as yet, not reunited although a preliminary gesture had been made by the progressive leaders of both factions in 1860, by the adoption of a written constitution and the popular election of a Principal Chief. During the Civil War little responsible government existed in the Creek Nation. They were at a disadvantage of being unable to present a united front against a common foe. Bitter rival factions seemed eager to draw the sword against each other upon the question of secession which was one about which they knew little. The war, as a matter of fact, was no affair of the Indians and their wiser leaders, in the beginning, counselled strict neutrality between the warring factions of the Government. Opothleyahola and Chief John Ross of the Cherokees called a General Council of all the tribes which met at Antelope Hills, now in Roger Mill Co., Okla., in July, 1861 and urged an agreement on neutrality. In the end, however, the Indians were forced by a combination of circumstances, to ally themselves with whichever side could assure them the greatest measure of protection against the other warring faction in their own tribe. The

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[7]Article by Rachel Caroline Eaton in Tulsa World, January 11, 1931, to which the writer is greatly indebted for much information.

Civil War among the Indians in the Territory resolved itself into a war of self extermination.

In the summer of 1861, Gen. Albert Pike, representing the Confederate Government met the Creek chiefs and representatives near Eufaula and concluded with them, a treaty of alliance. Opothleyahola leading his delegation of Upper Creeks, bitterly fought this treaty of alliance and urged that neutrality be preserved. After its adoption, he and his followers retired from the conference and returned to their homes. The Upper Creeks, now driven to declare a positive position, under the leadership of Opothleyahola, steadfastly remained loyal to the Union and persistenly refused to join the McIntosh faction in any alliance with the Confederacy. Perhaps in this decided course, one may detect a lingering resentment against the States of Georgia and Alabama, rather than sentiments of attachment to the Federal Union. Opothleyahola and his adherents were not concerned with the slavery question, because many of them were slave holders. In fact, as far back as 1838, Chief Opothleyahola is credited with having made claim to and carried off, seven negro slaves, belonging to the estate of the late Col. A. P. Chouteau. Be that as it may, the fact remains that Opothleyahola mobilized at his encampment near the junction of the North Fork and the Deep Fork of

the Canadian River, near the present town of Eufaula, about 2000 warriors, consisting of full-blood Creeks and a band of Seminoles under Halex Tustenuggee. The contingent was illy armed and accompanied by a large number of women, children and old men, all inured to hardship. This band of Loyal Upper Creeks and Seminoles was not composed of renegades and outlaws fleeing from justice, but of self respecting, prosperous farmers and their families, who, compelled to flee for safety, were taking their household goods and flocks and herds with them, together with two or three hundred negroes, mostly slaves. Finding his position threatened by Col. Douglass H. Cooper in command of the Indian regiments enlisted in the Confederate cause to which was added a Texas cavalry regiment, Opothleyahola broke camp on November 5, 1861 and began his movement north toward the Kansas line to join the Union forces and to seek protection for the women and children. It was a colorful

cavalcade as it moved forward and consisted of armed warriors, covered wagons, ox teams, carriages, buggies, droves of live stock and was followed by scouts. Ten days later Colonel Cooper finding the camp deserted, hastened in pursuit and came upon the refugees at Round Mountain, near the mouth of the Cimarron River and where an indecisive battle was fought on November 19, from which both parties were compelled to retire at nightfall. There seems to be some indecision as to the precise location of this battlefield, whether near Yale or at a place about a mile north of the present town of Keystone, in Pawnee County, Oklahoma. Colonel Cooper reported that his troops had killed and wounded 110 and took a number of prisoners although the Union report makes the loss of Opothleyahola, much less.

The intrepid leader led his exiles under cover of night along the north bank of the Arkansas and encamped on Bird Creek, some seven miles northeast of the present city of Tulsa, where he hoped to replenish his supplies and secure reenforcements among the neutral Creeks and Cherokees assembled at Camp McDaniel. Camp McDaniel was located near what is now the town of Owasso. Colonel Cooper was unable to resume his pursuit of the refugees at once and it was early in December before he again started. Colonel Cooper was apprised on December 8, that Opothleyahola was ready to negotiate for peace. Major Pegg with three companies of full blood Cherokee Indians was dispatched by Cooper to treat with the refugee leader. The Confederate colonel was evidently not advised that many of the Cherokees were quite sympathetic to the loyal Creeks. Major Pegg found Opothleyahola not an humble supplicant, but a superb stately chieftain, who, seizing the initiative as if by natural right, extended greetings to the Cherokees and called them friends. Then came from the lips of the aged orator of the Creeks, words of compelling influence to the Cherokees. Tactfully he recalled to their minds the time when they dwelt side by side in the valleys of their native streams back in the East and the path between the two nations was the white path of peace and the chain of friendship that bound the tribes together was kept bright and shining with deeds of brotherly kindness and

good will. He addressed them in his figurative style at length and at his conclusion, a leading Cherokee spoke the word which signified agreement. After several of the Cherokees had spoken, the Cherokee Indians deserted Colonel Cooper and flatly refused to fight against their Creek brothers, led by Opothleyahola. Major Pegg and a handful of followers rode back to camp in the evening and on the following day occurred the battle of Chusto-Talasah or Caving Bank.[8] This engagement is described by Colonel Cooper in his report to the Confederate War Department as follows;—

"The position taken up by the enemy presented almost insurmountable obstacles. The creek made up to the prairie on the side of our approach in an abrupt, precipitious bank some 30 feet in height, in places cut into steps reaching near the top and forming a parapet, while the creek, being deep, was fordable but at certain points known only to the enemy.

"The approach side, which was occupied by hostile forces, was densely covered with heavy timber, matted underbrush and thickets and fortified additionally by pros-

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[8]The site where this battle was fought is on the southwest quarter of Section Twenty (20) in Township Twenty-one (21) North and Range Thirteen (13) East. This location has been quite definitely made and steps should be taken to mark the same.

As a part of the forces of Colonel Cooper, was the 1st Creek Regiment under command of Col. D. N. McIntosh, who was a son of the ill fated Chief William McIntosh. As a private soldier in the regiment of Colonel McIntosh, was a young Creek Indian by the name of Pleasant Porter, who afterwards became a character of great prominence and Principal Chief of the Creek Nation.

Colonel Cooper was Indian Agent to the Choctaws and Chickasaws when the Civil War broke.

At the outbreak of the Civil War, the Indians in the Territory were disturbed by the apparent abandonment of them by the Federal government while the Confederate representatives became busy among them. They were further perturbed by the statement attributed to Sen. Wm. H. Seward made during the campaign of 1860 in a speech at Chicago in which he is reputed to have said, "The Indian Territory, also, south of Kansas, must be vacated by the Indians." This language appeared ominous to them and seemed tentatively to augur the policy of the new administration.

After the day's fighting at Round Mountain, the Confederates retired and camped for the night among the tall grass, expecting to renew the battle in the morning. About 1 o'clock at night, they were awakened by the flames of a prairie fire bearing rapidly down upon them and fanned by a stiff north wind. They abandoned their wagon trains and supplies, having barely time to escape with their lives. After firing the prairies, Opothleyahola, took up his march toward Bird Creek in the early morning hours.

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trate logs. Near the center of the enemy's lines was a dwelling, a small corn crib and a rail fence situated in a recess of the prairie at the gorge at the bend of the creek of horseshoe form, about 400 or about 500 yards in length. This bend was thickly wooded and covered in front near the house with long interwoven weeds and grass extending to a bench behind which the enemy could lie and pour upon the advancing line his deadly fire in comparative safety, while the creek banks on either side covered the house by flank and reverse. Forcing their way under hot fire across the creek and meeting the enemy in a hand-to-hand encounter over the rough and tangled ground, through thickets and tall grass, the Confederate forces, composed of both Indian and white regiments, drove the refugees back and they, in turn compelled their antagonists to give ground.

"For three or four hours the fighting continued, the advantage shifting from side to side until sundown the loyal Creeks suddenly ceased firing and were gone from the line of attacks, disappearing almost as if by magic; and the Confederate troops extracted themselves from the underbrush and matted swamp grass and marched back to camp, suspecting the enemy of strategy."

This battle fought on December 9, 1861 was fought approximately two miles north and one mile east of Turley, in what is now Tulsa County, Oklahoma. Its location has been quite definitely made. No report was made by either side as to the casualities and the presumption is that they were not great. The loyal Creeks were holding off the Confederates until their women and children and wagon trains and supplies could be well on the way to Kansas. Colonel Cooper was fearful of a direct charge because he was not exactly certain of the loyalty of his Indian allies.

Again, under cover of darkness, Opothleyahola led his refugees from the scenes of the battlefield and retreated to the northwest, encamping at or near Hominy Falls in what is now Osage County, Oklahoma. Here he entrenched his troops and awaited the advance of the Confederates and their allies. His delay here was almost fatal and was occasioned, that his force might be augmented by the arrival of other loyal bands who were en route to join him. Colonel

Cooper returned to Fort Gibson and the further pursuit of the refugees was intrusted to Col. James McIntosh. After forced marches with his trained and well disciplined troops, Colonel McIntosh came upon the fortified Creeks late in the forenoon of December 26. He found them entrenched on a rugged hill covered with scrub oak and underbrush. The Seminoles under Halex Tustennuggee were in the front protected by trees and rocks and were drawn up in battle line near the top of the hill. Opothleyahola's mounted troops occupied a place in the rear as reserves. Fragments of other tribes held strong stragetic positions as outposts. Every tree and thicket sheltered a warrior determined to sell his life in defense of this last stronghold. Colonel McIntosh launched his attack at 12 o'clock and hurled his troops upon the hill with such force that they swept all before them. Short of arms and ammunition and weakened by protracted privations, the refugees, unable to withstand the fierce onslaught fell back from cover to cover. Their last stand in an effort to protect their

women and children was in vain. The victorious Confederates drove them in headlong flight. Women and children fled in terror and wild confusion. Horses and wagons were left behind and the scanty stores of provisions abandoned. A northern blizzard from the northwest blew sleet in their faces as they fled over the snow covered ground, their bodies thinly clad, as they had no time to snatch any warm clothing they may have had. Some were even without shoes and destitute of the simplest necessities. Thus the vanquished refugees traveled from four o'clock in the afternoon, all night and the next day, making their way across the Kansas line near the Walnut River. The dauntless old chieftain who had led his tribesmen toward the setting sun, now tottered as he led them into the frozen north pursued by Standwaite and his band of intrepid followers who, in the running fire, shot down men, women and children whose bodies were left uncovered, save by the snow.

The survivors arriving in Kansas in dead of winter, suffered hardships inconceivable. Within two months after their arrival 240 Creeks alone had died of famine, pestilence and exposure and more than 100 frozen limbs were ampu-

tated. The United States Army unprepared for such an emergency, did what it could to relieve the suffering. From time to time, other loyal Indians from the Territory joined them until their number reached 10,000 souls who pitched their tents at and contiguous to the Sac and Fox Agency in Osage County, Kansas and up and down the Neosho valley.[9] In the midst of dire poverty and suffering, they spent the winter and spring of 1862. Opothleyahola, now broken in health but dauntless in spirit, mounted his lean pony and rode weary miles over the wind swept prairies of Kansas, to interview Federal officers for the relief of his people. He offered to lead a regiment of Indians back into the Territory in an attempt to clear his country of the Confederates in order that his people might return to their homes. But this was not to be. With the coming of the summer, his heroic soul passed to the Spirit Land and his worn out body was laid to rest in an unknown and unmarked grave at or near the Sac and Fox Agency at Quenemo, Osage County, Kansas.

In days to come, the tide of fortune changed and the loyal Indians returned to their homes in the Territory. But they were loth to forget that the breach between the factions in the Creek Nation was slow to heal.

Opothleyahola did not adopt the dress of the white man. His form was draped in a blanket which hung grace-

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[9]Col. W. F. Coffin was appointed, by the Lincoln administration in 1861, Superintendent of Indian Affairs for the Southern Superintendantcy, with headquarters at Tahlequah. Finding himself unable to reach that place because of the activities of the Confederates, he secured the removal of his headquarters to Le Roy, Coffey County, Kansas. Opothleyahola and his refugees first established themselves on the Verdigris, near the present town of Coyville, in the northwest corner of Wilson County, Kansas. They were immediately removed by Colonel Coffin to his newly established

agency at Le Roy, the Kansas farmers being employed with their teams and wagons to remove the women, children and such household effects as the Indians had. The new camps were established along the Neosho valley from about two miles above Le Roy south to Neosho Falls. Attempts to remove them again further north to the Sac and Fox reservation at Quenemo, in Osage County, were opposed by Opothleyahola. His consent was later secured through the influence of his friend Colonel Carruth and the removal again made in the summer of 1862. Opothleyahola died shortly after the removal to Quenemo. See "*Indian Refugees in Coffey County*," by J. P. Hamilton Sr., in 1880 and republished by Glick Fockele in the *Le Roy Reporter* of Le Roy, Kansas, in its issues of August 14 and 21, 1931. Mr. Hamilton, now deceased, was one of the teamsters who assisted in removing the Indian women and children.

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fully as the toga of a Roman senator. A bright colored shawl encircled his head like a turban. He was a man of large and imposing frame. Although the members of his tribe recognized poligamy, Opothleyahola seems to have had but one wife. He had, at least two daughters and one son. The son graduated from the Choctaw academy in Kentucky, and took the name of Richard M. Johnson. The chief was unlettered and could speak only in the Creek tongue. The only likeness of the old chieftain, now known, is the oil painting of him in Washington, made, perhaps about 1832 and which now adorns the gallery of the War Department at the capital. Copies of this celebrated painting are frequently seen.[10] The old chief was quite prosperous and at the outbreak of the Civil War, was considered to be the richest member of the Creek tribes. His estate consisted of herds and flocks which were entirely dissipated by the campaign into Kansas and the ravages of the war.

Opothleyahola enjoyed an uninterrupted leadership of the Upper Creeks for 40 years. No man in their history so touched the hearts of his people. In him, they saw a reflection of themselves. They knew he sympathized with their sorrows and understood their aspirations. He surpassed all others in those attributes which the Indians felt common to them all. He possessed an unsurpassed power to express himself to there in terms which they understood. Undoubtedly, he was the outstanding Creek leader of the full blood, after the days of the Creek War. Opothleyahola was wholly in sympathy with the full blood Indian, who he believed, should be permitted to enjoy his social and political life according to his own notion. He was, in every instinct, a natural communist. This fact shared alike by his people, carried with it the necessary implication of the incapacity of the Indian as an individual. to compete in the white man's socal and economic order. Group life was the unit of his political thought and understanding. No situation arose in hs lifetime to challenge him to recede from the communal ownership of the tribal lands. He was never disturbed by the question of the allotment of the lands in sev-

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[7]History of the Indian Tribes, by Thomas L. McKenney and James Hall, 1842, Vol. II, 7.

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eralty and just what would have been his attitude later, cannot be conjectured. He was progressive, strongly favored the education of his people and encouraged them in the productive arts and in thrift. He might have accepted the allotment scheme as a logical consequence and favored it.

The McIntosh faction remained a source of apprehension to him and seemed to color many of his activities. He never appeared to reach a stage where he would trust the differences between the Upper and Lower Creeks to be accomodated. Many of the Indians fought on both sides during the Civil War, apparently seeking to be allied with the winning party, but not so with Opothleyahola. He took his punishment, but not lying down. Prejudice may have warped and impaired his life service to his people. Happier would have been the concerns of the Creek people, as a whole, had Opothleyahola cast his influence and efforts toward reuniting the factions, as was accomplished after his death. The Upper and Lower Creeks were drawn together by the adoption of the written constitution in 1867. The embers of discord were extinguished only to be revived, but feebly, in later years, under the dynastic pretensions of Ok-tars-sars-har-jo, Lacher Haijo, Isparhecher and Chitto Harjo, each professing to be the successor of Opothleyahola, but none of whom was worthy to unlace the strings of his moccasins.

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Muscogee News Paper Articles

Office of the Principal Chief...

by A.D. Ellis

Hello again tribal citizens and friends. Many things are happening in our Nation these days. Contrary to some people's views, our progress is moving forward rapidly. Some time ago we were notified by the tribe's auditing firm that the Creek Nation is 35 million dollars richer now than it was this time last year. This is probably due to total assets.

On August 14 we conducted the first annual Church Leader's summit meeting in the Mound building. Approximately 125 people were present and communications between tribal government and leaders of church was very informative. We are on the fast tract to develop the 40 acre industrial park across from McCoy's Lumber. The City of Okmulgee has agreed to furnish all utilities, etc. I believe **Mr. Ben Chaney** and his new transit system will be our first tenant. I keep stressing for jobs and jobs for our people and this industrial site will surely help.

Another new endeavor of this administration is to take the government to the people. I just left a meeting of the Coweta Clinic project. This week they are drilling test holes for building and street construction.

Also this week, holes are being drilled for the new Tulsa Casino project. The Endangered Species Act has a huge impact on our construction. A beetle that lives underground, a bald eagle habitat and a few more obstacles but we will keep pushing forward.

A big thanks to Trade and Commerce Authority for receiving a Best Business Award from the Oklahoma Indian Chamber of Commerce and Oklahoma Business Development, a department of Commerce entity. Good work.

Many people have asked why I don't come to the communities anymore as I did as Second Chief. I am really completely covered up with work on a national level. My meeting continuously involving state, national and tribal leaders doing what is best for our Nation as a whole. I miss having lunch and visiting with my friends throughout the nation very much.

Also these are always rumor and stories about a new chief. I've witnessed it for 13 years but never had to endure until this year. I want to assure the creek citizens that rumors are probably started by disgruntled or jealous people who have nothing better to do. We have made many changes and will make many more in the future. Those rumors starters and relayers need prayer's if anything. I assure the Nation that I will never do anything to bring dishonor or disrespect to the office of the Principal Chief.

I will confer with many Senators and Congressman, plus NIGC chairman about gaming, IHS director about health and anything to foster better relationships for our Nation.

Looking forward to the many creek people who will be joining us at the opening of the Museum of American Indians in Washington D.C.

For now good health and good future to all people of this Nation. *Mvto.*

Quote of the month: *If you want the rainbow, you have to put up with the rain.*

Second opinion

by Second Chief Alfred Berryhill

Henks Ce Vmestvlke. I recently met with a couple of ministers from Hawaii. They came to Oklahoma to visit with some of their people who are Hawaiian inmates in prison in Oklahoma. They sang some some spiritual songs of Hawaiian or Polynesian ancestry. When you think about these people, they must also have a rich heritage. Sometimes you see these people on TV in their long boats with several men with oars. We call our boats, ships, canoes, etc. piros (pith-thoes). Since we lived near the Creeks, our people should have some knowledge about canoeing. We use the word pirotvmkv to mean airplane. That word translates into flying boat.

Our trade and commerce relied on the availability of waterways and shipment was made by piros. War parties were sent out by piros. When our prophets made prophecies, they told of people flying in the belly of birds, people crossing our prairies traveling inside of turtles and people traveling about in snakes. What ever became of our prophets (o-wa-lvs)? There is a saying that without vision, a nation dies. We are in the process of doing things with the Hanna Project and it seems we have done something wrong and we have a hold on our project. Before our trade and commerce took over the farms and natural resources, these lands were being leased for around $7 to $8 an acre. The lessee would make a great profit and none of these monies returned back to the Tribe that amounted to several hundred thousand dollars and they were released for hunting and we received no monies in return. Now we are developing these lands and all proceeds will be made by our own organization including training and employment. But, since we as Indians are going to be doing it, we are under scrutiny, but the non-Indian lessees were free to do what they wanted and all the Tribe received was $7 to $8 an acre.

I hope that in the future, we can all work together and be proactive and not fight among ourselves while other Tribes around us are booming. *Mvto*

Mvskoke History Series By Patrick E. Moore

The second Spanish expedition entered the *Mvskoke Confederacy* during 1539. Hernando de Soto, after looting the Central and South American Aztec, Mayan and Inca Nations turned his treasure seeking attention to North America. He sailed, May 18, 1539, from Havana, Cuba, landing close to what is now Tampa Bay, Florida. On the beach he discovered a fellow Spaniard, Juan Ortiz, who had been a member of an 1528 Spanish expedition, the first Spanish expedition into the southeast. Ortiz had been captured by local Native Americans, treated with courtesy, and subsequently released to live as he pleased. Ortiz was fluent in the local languages and De Soto ordered him to be the expedition's interpreter.

De Soto began his march inland with 600 fully armed Spanish soldiers, 220 mounted on Andalusian horses, 100 servants, including blacksmiths, and numerous slaves. The expedition also traveled with a herd of hogs, some mules and 100 specially bred man-hunting war dogs. The blacksmiths had neck chains to control several hundred slaves they hoped to capture. When local Native Americans did not cooperate with De Soto, he burned villages and executed the inhabitants. The expedition encountered strong native military resistance, as word of De Soto's brutality rapidly preceded his army.

When he moved into what is now Georgia, he encountered well organized resistance and ingenious forts that made his progress very difficult. De Soto was attacked at every river crossing and was virtually under siege by the *Mvskoke Confederacy* 24 hours a day.

He wintered in December 1539 north of the last swamp, but the relentless native assaults continued daily and his command lost one soldier a day.

please see **SERIES**..., page 19

Muscogee Division of Health Administration

Tobacco Prevention Program to focus on Women's Health in Indian Country

OKMULGEE -- The Division of Health Administration is made up of several programs dedicated to the health care and prevention of our Creek citizens.

Tobacco Prevention focuses on women in Indian country

EUFAULA -- The Muscogee (Creek) Nation Tobacco Prevention Program will put a human face and a local focus on the toll tobacco takes on women in Eufaula, Oklahoma. At the Women's Health Summit, on September 29th, 2004, Cynthia Coachman will call on the community to prevent and reduce smoking among girls and women at 9:00 a.m. located at the Northfolk Baptist Church located on Hwy 69 & Texanna, Bridgeport Access Road.

Women now account for 39% of all smoking-related deaths each year in the United States, a proportion that has more than doubled since 1965. According to Women and Smoking: A report of the Surgeon General, the consequences of tobacco use are especially devastating to pregnancy outcomes. Not only are women who smoke susceptible to fertility problems, but the impact on babies they carry can be deadly. Smoking during pregnancy has been associated with the increased risk of spontaneous abortion, low birth weight, stillbirths and sudden infant death syndrome (SIDS). The report also concludes that the increased likelihood of lung cancer, cardiovascular disease, and reproductive health problems among female smokers makes tobacco use a serious women's health issue.

"The millions of women who die prematurely from smoking aren't strangers," States Cynthia Coachman, "they are our mothers and grandmothers, our sisters and friends. Smoking cessation can save their lives."

Increased marketing by tobacco companies has stalled progress in smoking cessation by women, and recent increases in smoking among teenage girls threaten to wipe out any progress in tobacco prevention that has been made in the last few decades. Quitting results in immediate health benefits for both light and heavy smokers, including improvements in breathing and circulation. The increased risks for coronary heart disease and stroke is substantially reduced after 1 or 2 years of not smoking.

When smokers quit, their lungs begin to heal and their risk of lung disease drops. Smoking cessation also improves quality of life and physical functioning. Science-based smoking cessation interventions are much more cost effective than many common medical interventions.

"I think it is important to emphasize that it's never too soon or too late to quit smoking" Cynthia Coachman, MCN Tobacco Prevention Program Director.

One cigarette contains over 4,000 toxic substances, many of which are known to cause cancer in humans. Here are just a few...

ARSENIC: used in rat poison

ACEIICACID: hair dye and developer

ACETONE: main ingredient in paint fingernail polish remover

AMMONIA: a typical household cleaner

BENZENE: rubber cement

CADMIUM: found in batteries and artists' oil paint

CARBONMONOXIDE: poison

FORMALDEHYDE: used to embalm dead bodies

HYDRAZINE: used in jet and rocket fuels

HYDROGEN CYANIDE: poison in gas chambers

NAPHALENES: Used in explosives, mothballs, and paint pigments

NICKEL: used in the process of electroplating

PHENOL: used in disinfectants and plastics

STYRENE: found in insulation material

TULUENE: embalmers glue

VINYL CHLORIDE: ingredient found in garbage bags

Doctor's Note

From the office of Ms. Florence July HSA

Women's health in general is a very broad topic to cover, but sometimes we need to turn the maternal instincts inward toward ourselves so that we can be able to take care of our families, friends and loved-ones.

To do that think of the last time you thought about what you're eating to provide the fuel to keep on going (just like the pink bunny!) Here are some ideas: try to bake, broil or grill your foods instead of frying; eat less sugary foods and drink less pop; eat less fattening foods like french fries, chips, and deep fried foods; and be more active! Walking 30 minutes a day on most days of the week is a simple way to be more active.

Remember to keep taking care of yourself so that you can keep on taking care of others who need you!

Film to portray triumphant story of a Native American boxer

OKLAHOMA CITY — Rick Schroder, first time writer/director, knew gaining support from Indian tribes was the key in telling the story of *BLACK CLOUD*. The film portrays the triumphant story of a young and spirited Native American boxer and will be released in select Oklahoma City theaters on Friday, October 1.

BLACK CLOUD is the visually moving story of a young, talented and strong-willed boxer who discovers his place within the boxing ring and world around him. Starring Eddie Spears, *BLACK CLOUD* marks the screenwriting and directorial debut of actor, Rick Schroder and marks the first feature film role for country music superstar, Tim McGraw. The film also stars Russell Means, Julia Jones, Peter Greene, Wayne Knight, Tim Sampson and boxer "Pooch" Marion Hall.

Schroder went before more than 20 tribal councils with determination in trying to spark their interest and gain their trust. After much perseverance, Schroder made a landmark step and solidified the support of multiple tribes for this project. He was invited to the Navajo Senate, normally not experienced by anyone except members of the Navajo tribe, where tribal leaders announced their desire to assist in production of the film.

BLACK CLOUD's journey to the screen began when Schroder was impressed by a story he read about a Navajo boxing coach and his son. The coach had conquered alcoholism and was now helping youngsters to overcome alcohol addiction, gang violence and other troubles through boxing. Schroder knew he needed to gain the trust of Indian tribal councils in order to see the film through.

The character *BLACK CLOUD* carries the movie and Schroder was determined to find the perfect actor to play him.

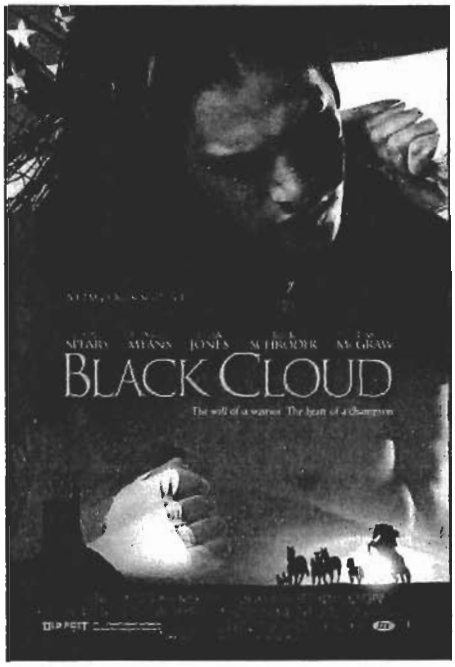
"Eddie Spears is Black Cloud," states Schroder. "As soon as he walked in the door, I knew he was *BLACK CLOUD*. Eddie is a Lakota Sioux from South Dakota. He's tough and handsome. I don't know if there's ever been a character written or developed for an actor as perfect as this role is for Eddie Spears. It was written without knowing him."

Schroder chose Russell Means, star of *Last of the Mohicans*, to portray Bud, *BLACK CLOUD*'s coach and mentor. Means, who the Los Angles Times called, "the most famous American Indian since Sitting Bull and Crazy Horse," brings to the role his indomitable sense of pride and leadership. Means believes *BLACK CLOUD* creates a peaceful and positive image celebrating the magic of his Indian heritage.

The film also features spectacular boxing sequences choreographed by legendary boxing choreographer Jimmy Gambina, whose work on such films as *The Champ, Rocky* and *Raging Bull* brought accolades from the sport as the most thrilling and realistic portrayal of the sweet science.

Most recently, the film won Best Picture from the 2004 Native American Film Festival. The film also won the Audience Award for Best Picture, along with honors for its ensemble cast and a special jury prize for cinematographer Steve Gainer from the 2004 Phoenix Film Festival.

BLACK CLOUD opens in select Oklahoma City theaters on Friday, October 1. For more information about the movie, visit the website at www.blackcloudthemovie.com or call (405) 848-7491.



Firm contacts Tribe in hopes of a joint production of an international hiphop festival in 2007

ALBUQUERQUE — Gordon Bronitsky, Founder and president of Bronitsky and Associates, contacted the Muscogee (Creek) Nation in hopes of producing a future Indigenous hiphop festival to be held in 2007.

"I've been contacted by a hiphop festival in New Zealand about bringing international Indigenous hiphop groups to their festival in 2006, with a view towards coproducing with me a separate international Indigenous hiphop festival there in 2007," said Bronitsky. "I'd welcome any suggestions anyone might have about Indigenous hiphop bands."

For the last ten years, Bronitsky has been operating Bronitsky and Associates. The firm, with offices in New Mexico and Germany, specializes in international cultural marketing of traditional and contemporary art, music, dance, fashion, film/video, photography, theater, and speakers and writers. Bronitsky and Associates produced a summer of American Indian programs in Austria, featuring American Indian talent from the U.S. and Canada, including a Lakota rock band.

Over the past few years, they have begun offering their services to other native people. In 2004, they are touring Yellow Bird Indian Dancers (Apache) to Taiwan, Fernando Cellicion Traditional Zuni Dancers to Mongolia, and Kross Kulchah, an Australian Aboriginal rock band, to Russia.

The firm is presently working with Navajos and Indigenous people in New Guinea in international cultural marketing of their talent, products and tourism. Bronitsky is also producing Native Nations, Native Voices, an international Native language writers festival in 2005. He is also under serious consideration to produce an international Indigenous gospel festival in Tahlequah.

Gordon Bronitsky, along with Bronitsky and Associates, extend their services in international cultural marketing to the Muscogee Creek communities. For more information, contact Gordon Bronitsky at 3715 La Hacienda Dr. NE, Albuquerque, NM 87110; (505) 256-0260: or E-mail at: g.bronitsky@att.net

Garrard Play Prize awarded to Creek drama professor

ADA — Bret Jones, a drama professor at East Central University, has recently received the Garrard Play Prize Award from the Five Civilized Tribes Museum in Muskogee.

The play, *Kindred*, uses Creek characters and employs some use of the Creek language and hymnal singing. "I am doing what I can to help artistically express some of our heritage," said Jones, who received his Ph.D. in Education from the University of Oklahoma.

On October 17, the Garrard Best Play Prize ceremony will be held downtown at the Roxy Theatre, 220 West Okmulgee. Hors doeuvres and refreshments will be available.

For reservations or more information about the museum contact: Five Civilized Tribes Museum, Agency Hill, Honor Heights Drive Muskogee, OK 74401; (918) 683-1701; or visit the website at www.fivetribes.org.

Muscogee Nation Council overview

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Housing Authority offers various housing programs

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Creek weightlifter breaks state highschool record

• Story page 16

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Muscogee Nation News

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OSU System, Okmulgee Campus, and Tribal leaders present funding request to Oklahoma Congressional team

WASHINGTON, D.C. — A team of leaders representing the Oklahoma State University System, the OSU-Okmulgee campus, and the Muscogee (Creek) Nation recently visited the National Capitol to present a funding request of $10 million to provide planning, equipment, and start-up costs for the tribal college proposed by the Five Civilized Tribes and the OSU System last fall.

OSU-Okmulgee Campus

After meeting with the congressional team, the group, along with Governor Brad Henry and other VIP's from the state, participated in a ceremony honoring Carl Albert, former Speaker of the U.S. Congress.

The OSU System and the Muscogee (Creek) Nation are partnering to establish and operate a comprehensive Tribal College/University on the OSU-Okmulgee Campus. This partnership will provide comprehensive services to Native American in a culturally sensitive setting. In addition to education services, a state-of-the-art health care service and research center for Native Americans is being proposed, with participation by the OSU Health Services Center. The Muscogee Nation and the OSU System are equally committed to this endeavor.

Representing the tribe was Speaker of the National Council, Thomas Yahola and Tribal Attorney General, Montie Deer who represented Chief Ellis. The OSU System was represented by: President & CEO Dr. David Schmidly; OSU-Okmulgee President Dr. Bob Klabenes; OSU-Okmulgee Health and Environmental Technology Division Chair, Jerry Wilson; and Planning Consultant, Dr. James King.

Oklahoma State Representative Brad Carson expressed a strong interest in the project, recognizing the need to bring new education, health, and economic opportunities to Eastern Oklahoma.

Original Allottee passes away at the age of 101

Original Allottee California "Kelly" Fixico passed away Sunday, April 11 at Valley View Regional Hospital at the age of 101. Services were held Thursday, April 15, at Tukvpvtce Church with Rev. Malcolm Tiger officiating. He was born June 2, 1902 to Lucy Kernal and Kano [Cano] Fixico on his allotment which was located west of Paden. He attended school in the Paden area until enrolling at Nuyaka Mission. He later attended Haskell Industrial Labor Institute in Lawrence, Kan. He excelled in football and baseball. He met his wife, Winey Yahola, in the Holdenville area and they married on May 28, 1942. They made their home on her grandmother's (Wysie Deere) allotment — on which old Tukvpvtce Etvlwv is located. California belonged to the Beaver Clan. Both of his parents belonged to Little River Tulsa Tribal Town. His maternal grandparents are Mary Kernal McCulla and Peter Kernal. Selusky Bear and Nokos Fixico are his paternal grandparents.

Martha Berryhill is the only remaining original allottee alive. This year's festival is honoring the original allottees.

Amendment committee seeks input from tribal citizens

OKMULGEE — The Constitutional Amendment Committee held their meeting on April 6 with the consensus of the committee to publicize the proposed amendments to the Constitution to generate input from Muscogee (Creek) Citizens.

"These amendments are just proposals, they are not laws," stated Cherrah Quiett. Constitutional Amendment Committee Chair. "We are asking our tribal citizens for their input. We value what our citizens have to say."

The Constitutional Amendment Committee meetings are scheduled for the first Tuesday of every month at 6:30 p.m. in the National Council Chambers. For more information contact the Suzanne McIntosh.

The following is the proposed amendments:

Constitutional Amendment

Article VI:

(a) Each representative shall be elected by a vote of the district and shall hold office for six (6) years. These terms of office shall be staggered to ensure part of the council stands for election every two (2) years. Beginning with the first election after this amendment is approved the number 1 seat in each district shall be for a full six (6) year term in office. The number two seat in each district shall be for a four (4) year term in office and the balance of all district seats shall be for a two (2) year term in office. Every two (2) years thereafter the expiring terms shall be elected to a full six (6) year term in office.

Article VI:

(a) Each representative shall be elected by a vote of the district and shall hold office for four (4) years. These terms of office shall be staggered to ensure one half of the council stands for election every two (2) years. Beginning with the first election after this amend

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Amendment

continued from page 1

ment is approved those persons filing for an odd numbered council seat shall serve for a period of two (2) years and those persons filing for an even numbered seat shall serve a period of four (4) years. The odd numbered seats will stand for election in two years at which time the odd numbered seats shall commence a four year term.

Constitutional Revision New Article
Constitutional Convention
Article IX:

Section 2: (A) A Constitutional Convention shall be convened at least once in every five (5) years.

(B) The Constitutional Convention membership shall consist of all eligible voters of the Nation.

(C) A Constitutional Convention Commission is hereby established and shall have the administrative responsibility and authority to conduct the Constitutional Convention. The Constitutional Convention Branch selected by the Principal Chief, two members of the National Council selected by the Speaker, the Chief Justice of the Supreme Court, District Judge and one eligible voter member from each District selected by the Caucus of National Council Representative of each respective District. In the event any District Caucus fails to make its appointment to the Commission on or before the first day of March in a convention year the seated members of the Commission shall have the authority to nominate and fill any vacancy.

(D) The Constitutional Commission shall organize in February and proceed to carry out the process of a Constitutional Convention that will ensure citizen input and participation from through out the Nation, completing their work on or before next February. The Commission shall conduct public hearings throughout the Nation to accept citizen views on constitutional amendments, revisions, alterations or additions and shall prepare a public report of all proposed amendments, revisions, alterations and additions. The Constitutional Convention Commission shall then work with the Election Board to prepare wording for separate ballots for each amendment, revision, alteration or addition to be submitted to the citizens at the election, completing this work on or before the last day of February.

(E) Constitutional Convention amendments, alterations, revisions or new articles proposed by such Convention shall be submitted to the eligible voters of the Muscogee (Creek) Nation at a special election, called by the Principal Chief within 60 days, unless there in a general election within sixty (60) days, and approved by a majority of the eligible voters voting thereon before the same shall be effective.

(F) The first Constitutional Convention to be convened under the provisions of this Article shall begin in February after approval of this Article by the eligible voters.

(G) The National Council shall enact such laws as are necessary to ensure a Constitutional Convention is conducted at least once in every five (5) years.

Proposed Constitutional Amendment
Initiative and referendum:

The citizens of the Muscogee (Creek) Nation reserve to themselves the power to propose laws and amendments to this Constitution and to enact or reject the same at the polls independent of the Muscogee (Creek) National Council.

This power is the initiative and eight percent of the registered voters, voting at the last general election, shall have the right to propose any legislative measures by petition and fifteen percent of the registered voters, voting at the last general election, shall have the right to propose amendments to the Constitution by petition.

Each petition shall include the full text of the measure to be considered.

The Muscogee (Creek) Nation Attorney General shall develop Petition forms that may be obtained by any citizen from the Muscogee (Creek) Election Board.

A Initiative Petition sponsor shall seek approval of a popular name and ballot title from the Muscogee (Creek) Nation Attorney General, who shall approve or cause to be made a substitute popular name within thirty days.

The completed Initiative Petition shall then be filed with the Election Board and the sponsor must then circulate the Petition for the required numbered of registered voter signatures, names and addresses within the next calendar one hundred twenty days. The sponsor must then return the petition to the Election Board for verification of the voter signature, name and address. Verification shall be completed by the Election Board within fourteen calendar days after receipt.

Petitions containing the verified and required percent of registered voters shall then be presented to the Principal Chief by the Election Board and the Principal Chief shall call a special election to approve or disapprove the initiative within sixty days.

The citizens of the Muscogee (Creek) Nation reserve the power at their option to approve or reject at the polls any act of the Muscogee (Creek) National Council. This power is the referendum and may be ordered by a petition signed by fifteen percent of the registered voters, voting at the last general election, from each district.

Referendum Petitions must be filed with the Election Board not more that thirty days after the passage of the act, law, resolution or bill upon which referendum is demanded and must be circulated for voter signatures, names and addresses within the next thirty calendar days and returned to the Election Board for verification of the voter signature, name and address. Verification shall be completed by the Election Board within fourteen days. Petitions containing the verified and required percent of registered voter signatures shall then be presented to the Principal Chief by the Election Board and the Principal Chief shall then call a special election to approve or disapprove the referedum within sixty days.

The veto power of the Principal Chief shall not extend to measures voted on by the citizens of the Muscogee (Creek) Nation.

The Muscogee (Creek) National Council shall make suitable statutory provisions for the implementation and conduct of the Initiative and Referendum Petition process.

The percent of registered voters required for the initiative and referendum petition shall be based upon the total number of registered voters who voted in the last general election.

Proposed Constitutional Amendment
Article V:

Section 1: (A) The executive power shall be vested in and shall be known as the office of Principal Chief of the Muscogee (Creek) Nation. The Principal Chief shall hold office during a term of four (4) years upon election by majority of the votes cast. The term of office shall begin the first Monday in the new calendar year (January). Whenever the Principal Chief shall be absent from the Muscogee (Creek) Nation, incapacitated or unable to discharge the powers and duties of office all the executive power and duties shall be exercised and discharged by the Second Chief and such additional duties assigned by the Muscogee (Creek) National Council.

(C) In the case of vacancy, whether by removal , death, or resignation of the Office of Principal Chief, the line of succession shall be the Second Chief who shall be elected in the same manner as prescribed for Principal Chief. In the case of a vacancy in the office of Second Chief, that an election be held within 60 days to fill the Office of Second Chief.

Responses my be submitted to: Muscogee (Creek) National Council; c/o Constitutional Amendment Committee; P.O. Box 158; Okmulgee, OK 74447; or (800) 482-1979, ext. 7966.

Preservation Office Information

A Short History Of the Muscogee People

Developed by: The Mvscogee (Creek) Nation
Office of Cultural and Historic Preservation

MUSCOGEE (CREEK) NATION

The Muscogee (Creek) people are descendants of a highly evolved culture that, before 1500 AD, spanned all of the region known today as the Southeastern United States. Early ancestors of the Muscogee constructed magnificent earthen pyramids along the rivers of that region as part of their elaborate ceremonial complexes. The historic Muscogee later built expansive towns within these same broad river valleys in the present states of Alabama, Georgia, Florida, Tennessee and South Carolina.

The Muscogee were not one tribe but a union of several. This union evolved into a confederacy that, in the Euro-American described "historic period", was the most sophisticated political organization north of Mexico. Member tribes were called tribal towns. Within this political structure, each tribal town maintained political autonomy and distinct land holdings.

The confederacy was dynamic in its capacity to expand. New Tribal towns were born of "Mother Towns" as populations increased. The confederation was also expanded by the addition of tribes conquered by towns of the confederacy, and, in time, by the incorporation of tribes and fragments of tribes devastated by the European imperial powers. Within this confederacy, the language and the culture of the founding tribal towns became dominant.

Throughout the period of contact with Europeans, most of the Muscogee population was concentrated into two geographical areas. The English called the Muscogee peoples occupying the towns on the Coosa and Tallapoosa rivers, Upper Creeks, and those to the southeast, on the Chattahoochee and Flint rivers, the Lower Creeks. The distinction was purely geographical. Due in part by intermarriage and its consequent impact on their political and social order. The Upper towns remained less effected by European influences and continued to maintain distinctly traditional political and social institutions.

In the early 19th century, the United States Indian policy focused on the removal of the Muscogee and the other Southeastern tribes to areas beyond the Mississippi. In the removal treaty of 1832, Muscogee leadership exchanged to last of the cherished Muscogee ancestral homelands for new lands in Indian Territory. Many of the Lower Muscogee (Creek) had settled in the new homeland after the treaty of Washington in 1827. But for the majority of Muscogee people, the process of severing ties to a land they felt so much an impossible. The U. S. Army enforced the removal of over 20,000 Muscogee (Creek) to Indian Territory in 1836-1837.

In the new nation the Lower Muscogee located their farms and plantations on the Arkansas and Verdigris Rivers. The Upper Muscogee re-established their ancient towns on the Canadian River and its northern branches. The tribal towns of both groups continued to send representatives to a National Council which met near High Springs. The Muscogee Nation as a whole began to experience a new prosperity.

The American Civil War was disastrous for the Muscogee people. The first three battles of the war in "Indian Territory occurred when confederate forces attacked a large group of neutral Muscogee (Creek) led by Opothle Yahola. For the majority of the Muscogee citizens fought on both the Union and Confederate sides. The reconstruction treaty of 1866 required the cession of 3.2 million acres approximately half of the Muscogee domain.

In 1867 the Muscogee people adopted a written constitution that provided for a Principal Chief and a Second Chief, a judicial branch, and a bicameral legislature composed of a House of Kings and a House of Warriors. Representation in both houses of this Legislative assembly was determined by tribal town. This "Constitutional" period lasted for the remainder of the 19th century. A new capital was established in 1867 on the Deep Fork of the Canadian at Oknulgee.

In the late 1880's the Dawes Commission began negotiating with the Muscogee Nation for the allotment of the national domain. In 1898 the United States Congress passed the Curtis Act which made the dismantling of the National governments of the Five Civilized Tribes and the allotment of collectively held tribal domains inevitable. In 1900, the noted statesman Chitto Harjo helped lead organized opposition to the dissolution of the Muscogee National government and allotment of collectively held lands. It his efforts he epitomized the view of all Muscogee people that they possessed an inherent right to govern themselves. For individuals like Chitto Harjo it was unimaginable that the Nation could be dissolved by the action of a foreign government. This perception proved to be correct.

The end of the Muscogee Nation as envisioned by its architects within the United States Congress did not occur. In the early 20th century the process of allotment of the National domain to individual citizens was completed. However, the perceived dismantling of the Muscogee government was never fully executed. The Nation maintained a Principal Chief throughout this stormy period, until a revitalization of the National government in the 1970's.

In 1971 the Muscogee people, for the first time since the partial dismantling of their National government, freely elected a Principal Chief without Presidential approval. In the decade of the 1970's the leadership of the Muscogee (Creek) Nation drafted and adopted a new constitution, revitalized the National Council, and began the challenging process of political and economic development. In the 1980's a series of United States Supreme Court decisions affirmed the National's sovereign rights to maintain a National Court system and levy taxes. The federal courts have also consistently re-affirmed the Muscogee Nation's freedom from state jurisdiction.

In the 1990's, almost 100 years after the dark days of the allotment era, the Muscogee (Creek) people are actively engaged in the process of accepting and asserting the rights and responsibilities of a sovereign nation. As a culturally distinct people the Muscogee are also aware of the necessity for knowing and understanding their extraordinary historical and cultural heritage.

MUSCOGEE (CREEK) CUSTOMS AND TRADITIONS

AGRICULTURE

By the time of first contact, the Mvskogean people had developed a highly integrated system of hunting, gathering, and farming. Each of these activities was a communal effort. All individuals within a tribal town were responsible for some portion of the food getting. Older boys and men were responsible for hunting and fishing, while women and girls were responsible for gathering and tending the gardens. Small children and the elderly helped to the best of their abilities. This way, food belonged to the entire community and everyone was fed.

Mvskogean people had been cultivating bottle gourds and squash since approximately 1000BC. Squash was an important food source, while the gourds were used as water vessels, ladles, cups, bowls, rattles, and masks. By AD 200, the Creek were cultivating a variety of wild seed crops. After AD 800, "modern' domesticated corn and beans were common throughout the Southeast.

Methods of getting food varied according to the yearly cycle. Winter was considered the most important hunting season, while fishing was most productive during the spring. The first corps were planted during the spring, tended throughout the summer, and harvested before the coming of fall.

Gathering was important year round, but also followed a seasonal cycle. Spring and summer pickings included wild grapes, blackberries, mulberries, strawberries, apples, and plums. By fall, chestnuts, pecans, hickory nuts, black walnuts, and acorns were ready for gathering. Sunflower seeds were also easy to harvest and store for winter.

Contrary to theories, which trace North American seed crops for a South American source, it is now known that the Southeast was a separate center of domestication. Wild gourds, sunflowers, and seed plants such as marsh elder and chenopod, were among the first southeastern staple crops. "modern" corn, or maize, arrived from Mexico around 200 AD. It quickly became the most important vegetable food in the Creek diet, as they learned to prepare it in many ways and utilize it in dozens of unique dishes.

CLANS

While families include people who are directly related to each other, CLANS are composed of all people who are descendants of the same ancestral clan grouping. Each person belongs to the clan of his or her mother, who belongs to the clan of her mother. This is called matrilineal descent. Fathers are important within the family system; but within the clan, it is the mother's brother (the mother's nearest blood relation) who functions as the primary disciplinarian and role model. Clan members do not claim

"blood relation", but consider each other family due to their membership in the same clan. The same titles are used for both family and clan relations. For example, clan members of approximately the same age consider each other as Brother and Sister, even if they have never met before.

Clan ties are strong. They have served as a traditional bond, which continues to unite and empower Creek people even today. The clan system adds structure to society by influencing marriage choices, personal friendships, and political and economic partnerships. It is traditionally considered a serious offense to kill or eat one's own clan animal.

CLOTHING

Early Mvskogean peoples wore clothing made of woven plant materials or animal skins, depending on the climate. During the summer, they preferred lightweight fabrics woven from tree bark, grasses, or reeds. During the harsh winters, animal skins and fur were used for their warmth.

During the 1600's, the influence of European fashion became apparent in Creek clothing styles. Cloth was more comfortable and colorful than buckskin, and quickly became a popular trade item throughout the Southeast. Bolts of cloth could be obtained in a variety of patterns and textures, and allowed an individualized style of dress to evolve. Many Creeks were soon using the trader' novelties and trinkets such as bells, ribbons, beads, and pieces of mirror.

Men began wearing ruffled cloth shirts and jackets, with buckskin leggings. Mens shirts were gathered at the waist by a beaded and tasseled sash. Another woven band was worn across the chest or over one shoulder, and held a decorative tobacco pouch.

Women began wearing cloth dresses and deep-pocketed aprons. They decorated these ruffled dresses with ribbon, and glass and silver trade beads. In their hair they wore silver brooches and colored silk ribbons whish hung almost to the ground. Men and women both wore soft deerskin moccasins. These too were decorated, often quite elaborately, with beadwork designs.

Different styles of dress were worn on different occasions. During the ball games, men wore only a breechcloth. These games were very fast paced and extra clothing would only have inhibited movement. During the Green Corn Ceremony, women participated in a special Ribbon Dance. For this special occasion, women wore beautiful dresses covered with flowing ribbons. During today's ceremonies, women still wear their traditional ribbon dresses. Men, however, have now adapted the boots, jeans, and fitted shirt common throughout the west.

EARLY HISTORY

According to most traditional legends, the Creek people were born from the navel of the earth, located somewhere within the Rocky Mountains. After a time the Earth became angry, opening up and trying to swallow them back again. They left this land and began to travel towards the rising sun. Their journey let them to the Southeastern region of the United States where they flourished and created complex social structures to govern themselves. The people of the Creek Confederacy were first "encountered" by Europeans during the late 1500's.

According to accounts by early explorers and contemporary archaeologists, the Southeastern Indians had by far the richest culture north of Mexico. Daily life was full of magic and mystery, but the importance of ritual was tempered by an equally strong belief in reason and justice. Harmony and balance have always been two very important concepts among the Creek. They are exemplified even within the earliest social structures as the Creek people combined work and play, religion and politics, and respect for nature as both a teach and supplier of needs.

FAMILIES

Within Creek society, a person is a member of both a *FAMILY* and a *CLAN.* The Creek family is an "extended" one, including more people that the typical "nuclear" family. Each Creek household traditionally consisted of a mother and father, their children (daughters and unmarried sons), the husbands of married daughters, grand children, and grandparents or other elders (from the mother's side). This is called a Matriarchal pattern-female relative stay together and men marry into the household, while sons move away to the household of their wife.

Traditional roles and responsibilities of family members were not unlike those of most tribal or village cultures. Men primarily hunted, acted as disciplinarians, held council meetings, and conducted religious ceremonies. Women primarily gathered and prepared food, conducted household activities, and acted as family caregivers. All members of the family supervised education, each playing a part in teaching children the skills and values necessary for becoming a whole and balanced person.

Today, Creek men and women share many of the responsibilities that were once gender specific. Both are responsible for getting food, caring for children, and acting as disciplinarians. Among traditional Creeks, however, there is still a division of responsibilities during ceremonial activities. Women are excluded from all activities except that which involve women only. The Creek family is still an "extended" one, with strong kinship ties between all blood and clan relations. Family members still function as the primary educators of Creek children, especially concerning aspects of tradition, values, and beliefs.

GREEN CORN CEREMONY

The Green corn Ceremony is a celebration of the new corn and the New Year. It is a time of forgiveness and purification for both the ceremonial grounds and the Creek people. Old ways are cast aside as the new year marks a fresh start and new beginning. Every aspect of the ceremony is in some way symbolic of the purification and cleansing that is taking place.

The name of this ceremony refers to its connection with the annual harvest of the New (Green) Corn. This ripening and harvest usually occurs during July or August, and none is eaten before this time. Such thanksgiving and cerebration of a single crop is not unusual considering its traditional importance. Corn was by far the most dependable food source as it produced even when other crops failed or hunting was unsuccessful. Corn could be prepared in a variety of ways and could be used in numerous dishes. Even today corn remains a primary food source, because of both its nutritional value and traditional symbolism.

The ceremony is also referred to as the "*Posketv*" or Busk which means "to fast". Fasting occurs in two ways; first as the community abstains from eating all new corn until the harvest celebration marked by the Green Corn, an second as participants abstain from all food and consume only a traditional herbal drink, a powerful emetic which serves to cleanse the body both physically and spiritually. According to traditionalists, the purpose of this medicine is to purify the people, so that they will be in an acceptable mental and physical state to receive the blessings of the new year.

Purification is the major them of the ceremony, and participants are expected to lay aside ill feelings forgive wrongs done to them, and forget the conflicts of the previous year. It is the Creek belief that all people should act with the kind of honest motivation, which can only come from a pure heart and mind. By designating this time for cleansing, they ensure such purity for another year, and celebrate life as their ancestors have for thousands of years.

NATURE

All Southeastern tribes possess a rich and complex tradition of looking to nature for guidance and inspiration. The Creek have long been recognized as astute observers of the natural world. Every aspect of their environment, from basic botany to astronomy, was at some point studied and explained. All of creation was viewed as a web, an interwoven network of existence. Each creature was in some way inter-related with other creations, and none could exist alone.

Like other living beings, animals were viewed as having unique abilities ad characteristics, which determined their purpose in life. Some animals, such as wolves and owls, were believed to possess extraordinary powers, which could be used to benefit

or punish human beings, depending on how they had been treated. Other animals, such as the turtle, were used as ceremonial symbols because of their special abilities.

The cycle of life could also be observed in all plants and animals. By noticing changes in their environment, the Creek learned when to hunt, when to plant, and when to begin building shelters for the winter. By studying the world around them, they learned where to find water, how to forecast the weather, and what plants were good to eat. Nature was, and is, a great teacher. Traditionalists say that most people have simply forgotten how to observe.

The ability to forecast the weather was a great asset to the Creek people, as they lived so closely with the land. Only by preparing for inclement weather could they ensure the community's food supply, shelter, and safely. As a result, weather was one of the most studied aspects of nature. Creek men and women observed many signs and omens, which they believed, could help them in predicting the coming weather:

- Geese flying southward indicated the coming of winter, while geese flying northward indicated the return of spring.
- The budding of plants and trees signaled the proper time for planting.
- A flock of sparrows eating off the ground was a sign of cold weather.

Others believed that:

- Water could be found near trees whose branches grew toward the ground.
- Rain was most likely to occur when the moon was only ¼ full.

NUMBER FOUR

The number four was sacred among many of the early Southeastern cultures. Four was viewed as the most natural and harmonious number, a means of division for both time and space. The universe itself consisted of four cardinal directions (which together composed the realm of earthly space). Time was divided according to the four consecutive seasons (which demonstrated the perpetual cycle of birth, growth, death, and rebirth). The number four thus represented the totality of creation.

Beliefs concerning the number four were not superstitious or folklorish; four was not a "lucky" number. All things consisting of four parts were considered to be especially stable and harmonious.
Even domestic activities were sometimes regulated by a concern for this "rightness". House-posts were used in multiples of four (12 or 16) to make Creek dwelling places balanced and stable in both the physical and spiritual worlds. Ceremonial events were usually planned to include four specific activities, be conducted by four primary leaders, or last for a total of four days. Each instance of "four' lent a special air of harmony to life. In this way, aspects of the sacred blended with every day tasks and responsibilities.

TIME

The Mvskoke people did not traditionally recognize seven "days" per "week". Time was measured according to natural phenomena, with "day" meaning the time from one sunrise to another. The next unit of time, similar to week but not exactly like it, was measured by phases of the moon. Approximately 7-8 days pass between each of the four moon phases.

In studying the Mvskoke terms for months and seasons, we are reminded that long before there were words to describe the cycles of nature, such cycles existed and were experienced and adapted to. Among the Mvskoke, changes in climate influenced many aspects of life including what they wore, what foods were available to eat, which animals, could be hunted, and what types of community activities should take place. The appearance and movement of stellar objects generally determined the scheduling of ceremonies.

Months were designate by the completion of moon phases, each complete cycle lasting 28-30 days. Each month was equal to the time, which passed between one full moon and the next. The Mvskoke term for each of these months describes a natural event, which is occurring during that time of the year. During *Ke Hvse* (May) the mulberries ripen, while the first frost is usually during *Ehole* (November).

Sometimes only two seasons were acknowledged: the cold season and the warm seasons. More often however, reference is made to four seasons generally corresponding to Spring, Summer, Fall, and Winter. There are two primary differences between the Mvskoke and European concepts:

- Traditionally, the Mvskoke year begins with *Hiyuce* (July), the completion of the harvest, and is marked by the Green Corn Ceremony.
- Seasons did not begin and end on specific calendar days. Ex. *Tash'ce* (Spring) began when the days became warmer, the birds began to sing, flowers started growing, and trees became green again. It ended when days became even hotter and berries and fruit began to ripen. (Compare this to current calendars, which designate March 20 to June 21 as "spring".)

TRIBAL TOWNS

Mvskoke people were originally (and remain today) organized by membership in a specific Tribal Town or *Twlwv*. Each *twlwv* acted as both an independent community and a member of the larger "Confederacy" of Mvskoke tribes. Early reports indicated that traditionally only 18 *tvlwv* existed, though this number grew rapidly after European contact. Each town was distinguished as either Red or White (red towns typically addressed issues of war, while white towns were concerned with matters of peace).

Each *twlwv* possessed a "sacred fire" which had been given to them in the beginning, and was kept and rekindled periodically. This fire was considered to be a physical link connecting humankind and the Great Spirit. The fire supplied heat and light for both the households and the community ceremonies, as the sun supplied these things so that all life forms might flourish and continue. For the Mvskoke people, the sun and the sacred fire within the ceremonial ring (paskofv) are the same; both are considered to be male forces and so are parts of the male ritual domain. (The sacred fire is even referred to as poca-grandfather). The fire, like an ancestor or tribal elder, must be treated with respect.

Today there are 16 active ceremonial grounds. Each still maintains a sacred fire, which in many cases was brought from the east during "Removal". The communities associated with these grounds act both independently and as part of Mvskoke (Creek) Nation, and serve many of the same political and spiritual purposes as the original tribal towns.

STORY OF MVSCOGEE FAMILIES

Among Mvscogee people, families have always been very important. Long ago, families had to work very hard just to survive. There were many important jobs to be done, and each family member was responsible for a few daily tasks.

Within traditional Mvscogee society, each person is a member of an extended family. An extended family is one in which more than just parents and children live together. The typical Mvscogee household consists of parents, children, grandparents, and grandchildren.

Each family member had specific roles and responsibilities within their family. This way, the whole family worked together to accomplish goals, and each shared in the successes of their labor. Within early societies, women were primarily responsible for gathering and preparing food, taking care of the housework, and caring for the children and elders. Men primarily hunted, enforced rules, and led public meetings and ceremonies. Elders played very important roles as teachers, advisors, and keepers of Mvscogee traditions.

~~Boys and girls also had very special responsibilities. They were taught from a~~ very early age and to observe nature and to learn from what they saw. It was believed that plants, animals, and all the forces of nature had special lessons to teach, if only people would be still and listen.

Until the age of five, boys and girls shared in all the responsibilities of the daily life. They helped gather, cook, and clean. Older girls were taught to collect nuts and berries, to plant and harvest vegetables, and to prepare the many types of food they gathered. Girls also learned all of the artistic skills necessary for making clothing, pottery, basketry, and household utensils. Older boys were taught the skills and methods required for successful hunting and fishing. They also began to learn about the Mvscogee religion, and began to join in some public ceremonies.

After completing their daily tasks, all family members had time for recreational activities. Evening may have been spent listening to stories, or joining in some type of dancing. Often, stories were told Mvscogee history and traditions. Many tales about animals were also told to discipline children or explain the different forms of life.

Mvscogee people of today still generally live within extended families, although the roles of some family members have changed. Men and women no longer hunt and gather berries, but parents still share in the traditional responsibilities of getting and preparing food. Mvscogee children now go to public schools, but still depend on family members to teach them about traditional values and beliefs.

The Story of Muscogee Games

There are two types of traditional ball games still played by Muscogee men and women. A formal, ceremonial game played only by men is commonly known as East and West game. A more recreational game played between men and women is generally referred to as stickball. In early times, men's ball games are an important part of the annual ceremonial cycle.

During both types of games, men play with two wooden ball sticks. Each is about 3 feet long and has a webbed cup at one end. The ball, usually made of hide, is picked up, carried, and thrown with the cupped ends of these sticks. Men cannot touch the ball and must use only their sticks for throwing and catching. Women catch and throw the ball with their hands.

The East and West game requires two equally numbered teams and an extended playing field with wooded posts at each end. Members of each team attempt to throw or carry the ball to their own goal in order to score points. This game is played with incredible skill and speed, as players rush about to intercept and throw the ball.

Muscogee stickball requires a circular playing area with a single pole (25-30 feet tall) set at its center. The object of this game is to score points by throwing the ball and hitting a carved wooden fish of buffalo skull placed on the top of the pole. The team that first reaches a decided number of points wins the contest.

Stickball is played throughout the spring and summer, while the East and West game is played in the late summer and fall. Many traditional Muscogee ceremonial grounds host their own games. Each ground invites other ceremonial grounds to participate in the competition. These games, and the dances and dinners which accompany them, are important for maintaining unity among all Muscogee people. Excessive violence during these games is not tolerated, and anger and resentment among players is considered to be shameful conduct.

1900 - 1979

1900 – Creek delegation goes to Washington to make a new agreement with the Dawes Commission

– Chitto Harjo leads the so-called Snake Indians in an organized resistance to enrollment and allotment

"At that time we had these troubles it was to take my country away from me; I had no other troubles... I could live in peace with all else, but they wanted my country and I was in trouble defending it." -Chitto Harjo

1901 – U.S. marshalls and troops raid Hickory Ground and arrest Chitto Harjo and 94 followers

– Petroleum discovered southwest of Tulsa; members of Five Tribes are declared citizens of the United States

1903 – Pleasant Porter is elected Principal Chief

1904 – The first oil producing well in Okmulgee County is struck, a half mile northwest of the Creek Council House

1905 – The Sequoyah Convention meets at Muskogee; a constitution for a separate state of Sequoyah is drawn up but U.S. Congress ignores this action

1906 – The Five Tribes Act passed by Congress in March so tribal governments cease to exist; an Enabling Act in Congress requires joint statehood of two territories in Oklahoma

1907 – Oklahoma is admitted as 47th state of the Union

1934 – Indian Reorganization Act allows for the reorganization of tribal governments, applicable in all states, except Oklahoma

1937 – Oklahoma Indian Welfare Act, the Thomas Rogers Bill, allows the tribes in the state to reorganize and incorporate the tribal towns; three are federally recognized

1964 – In the Fort Jackson Case, U.S. Supreme Court awards almost $4,000,000 to Creek Nation in payment for lands taken under old treaties

1970 – Congressional Act allows Five Tribes to elect Principal Chiefs

1971 – Claude Cox elected Principal Chief

1976 – Harjo vs. Kleppe, U.S. District Court opinion that Creek National Council is still the legal governing council of the Creek

1979 – New constitution ratified, replaces constitution of 1867

1816 - 1826

1816 – David Mitchell appointed superintendent of Southeastern Indians; first Seminole war ends in defeat of Florida Indians by expedition led by General Andrew Jackson

1817 – Senate Committee on Public Lands recommends Indian Removal Policy; Territory of Alabama created including Upper, and part of Lower, Creek towns

1818 – National Council enacts code of laws entitled "Laws of the Creek Nation"

1819 – Alabama admitted as the 22nd state of the Union; Florida is annexed by U.S.

1821 – Sequoyah completes system for written Cherokee language; U.S. buys Florida from Spain and claims Seminole lands

1822 – Methodist and Baptist missionaries establish schools in Creek Nation but close within ten years as Creeks not receptive

1824 – National Council meets at Tuckabatchee to draft policy statement of further land cessions; "On no account whatever will we consent to sell one foot of our land, neither by exchange or otherwise; this talk is not only to last during the life our present chiefs, but to their descendants after them;" Menawa

1825 – Treaty of Indian Springs at Indian Springs, Georgia; lands in Georgia are exchanged for lands west of the Mississippi in violation of Creek National Law;

"There ought to be the strongest & most solemn assurance the country given them should be theirs as a permanent home for themselves and their posterity, without being disturbed by the encroachments of our cultures." John C. Calhoun, Secretary of War under Monroe

1826 – Treaty of Washington revokes the Treaty of Indian Springs, but essentially restates it

1880 - 1899

1881 – Green Peach War, most serious Creek civil war, is a struggle over constitutional power

1882 – Tulsa is founded; the Frisco railroad is extended from Vinita

1884 – Nuyuka Mission, 14 miles west of Okmulgee, is founded by Alice Robertson

1886 – Apache chief Geronimo is captured in Arizona by federal troops commanded by General Miles; last major Indian war ends

1887 – Dawes Severalty Act provides for division of Indian lands among Indian families: 160 acres per family with land to be held in trust by U.S. government for 25 years to prevent exploitation

1889 – Federal government opens the "unassigned lands" in present-day central Oklahoma to white settlement; Indian Territory court is created at Muskogee with jurisdiction over civil and minor criminal cases involving U.S. citizens and others

1889 – The Great Land Rush when the federal government opens "unassigned lands", or present-day central Oklahoma, to European-American settlement on April 2

1890 – 200 unarmed Sioux are massacred by U.S. cavalry at Wounded Knee Creek on December 29

1891 – 900,000 acres of Indian land in Oklahoma is opened for general settlement by a presidential proclamation

– Complete census is ordered by Creek National Council

1893 – Dawes Commission is created to negotiate allotment procedure with Five Tribes

1896 – The last execution is held on grounds of Council House in May and Timmie Jack is executed for murder

1898 – The Curtis Act is established by Congress, requiring mandated allotment and abolishing tribal law and court system, violating the treaty of 1866

1840 - 1859

1840 – U.S. census reports that approximately 40,000 Indians from the Five Civilized Nations of the East have been resettled in the Trans-Mississippi west; National Council is re-established at Council Hill at High Spring; a single code of law is adopted

1841 – The Old Texas Road is established through Fishtown and North Fork Town, the first of three great cattle trails

1842 – The Creek hold a Grand Council (intertribal council) at Deep Fork River to establish relationship with several Plains tribes; included were the Upper & Lower Creek, Choctaw, Chickasaw, Seminole, Caddo, Shawnee, Quapaw, Seneca, Pawnee, Osage, Kickapoo, and others

1844 – Koweta Manual Labor and Boarding School is founded by Rev. Robert M. Loughridge

1846 – Tullahassee Mission is founded in Canadian district

1849 – Department of Interior is created as 6th Cabinet post

1852 – Patent in fee simple is granted to Creek Nation for lands in what is now Oklahoma

1855 – National Council takes control of annuities distributed by Tribal officials; office of National Treasurer is created

1859 – A written constitution, in the form of a brief document, is adopted; Moty Canard is elected Principal Chief, Lower Creek; Oktarharsar (Sands) Harjo elected Principal Chief, Upper Creek

1834 - 1836

1834 – Department of Indian Affairs is established by an act of Congress

1835 – Second Seminole War begins in Florida; Seminole Indians refuse to be evacuated from their land to area west of the Mississippi River; representative of Plains tribes and Five Tribes meet in Creek Territory and sign peace treaty with each other and U.S.

1836 – Chickasaw are removed to Indian Territory; Trail of Tears, Cherokee removal begins; in 1837 & 1838, U.S. Army marches the Cherokee, Creek, Seminole, Chickasaw and Choctaw nations to Indian Territory; thousands of Indians die on this "Trail of Tears"; Roley McIntosh (Arkansas) and Opothele Yoholo (Canadian) govern themselves separately

1827 - 1833

1827 – Creeks cede all remaining territory in the U.S. less than a century after they had welcomed Oglethorpe to their towns; area includes all lands in Georgia

1827 – The Cherokee form a system of government modeled after that of the U.S.

Thomas L. McKenney, head of Indian Affairs, travels to Creek Nation; the report to Washington exaggerates and elaborates European American misconceptions about Native Americans

1828 – First group of Creeks are moved out of Alabama; McIntosh party and Lower Creeks move overland and by steamboat to land on the banks of the Arkansas River

1829 – Andrew Jackson is inaugurated 7th President of U.S. with the announced intention of driving the Indians across the Mississippi

1830 – Indian Removal Act is approved by the US Congress despite overriding, vigorous opposition by Native Americans; President Andrew Jackson signs law ordering the removal of the Cherokee to an "Indian Territory" in present-day Oklahoma; Choctaw in Mississippi are first tribe to sign the Removal Treaty

1832 – Creek delegation led by Opothele Yoholo goes to Washington to sign Treaty of Washington; relinquishes all tribal lands east of Mississippi despite continued Creek opposition

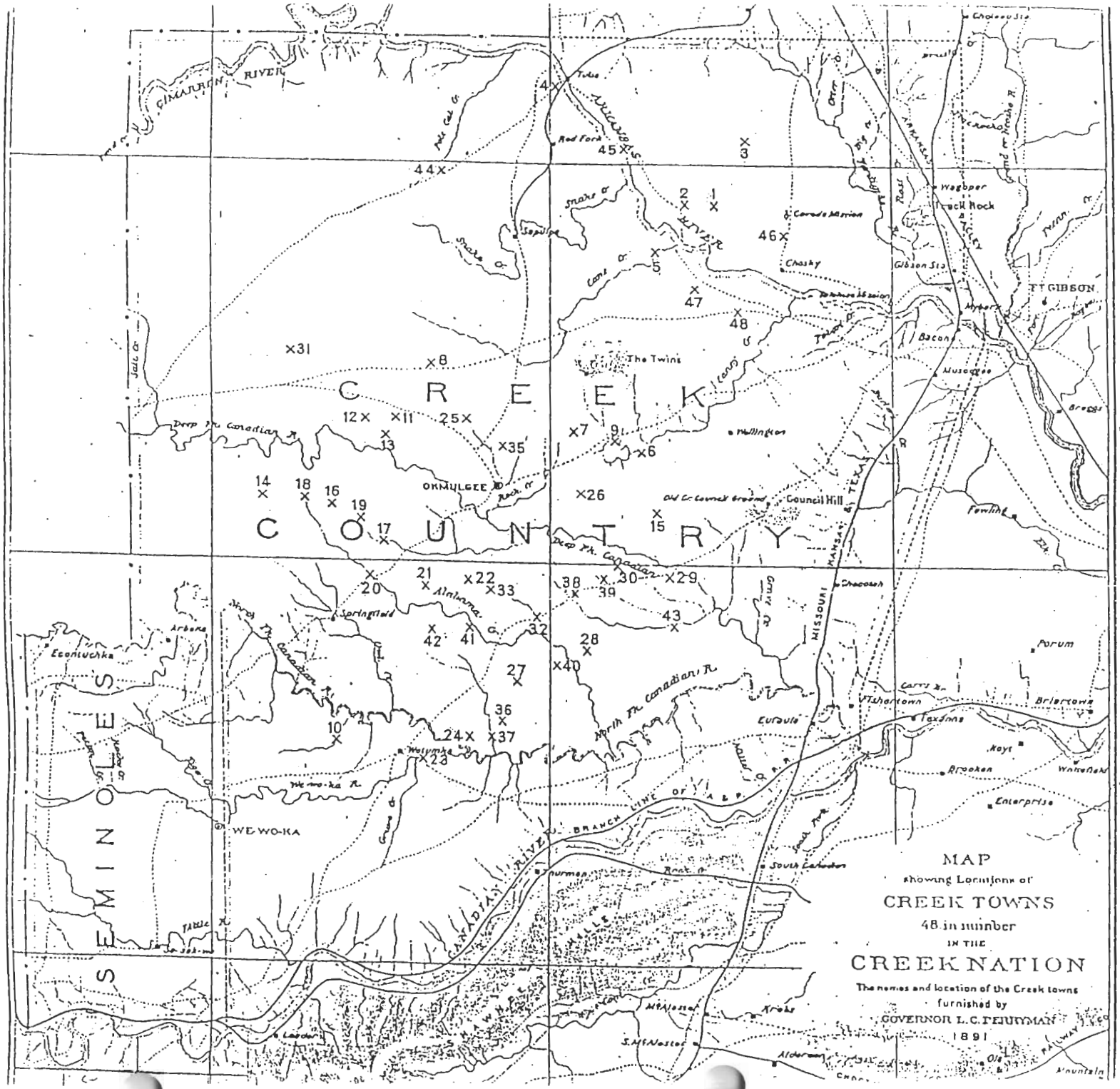
1831 – Supreme Court rules in Cherokee Nation vs. Georgia that the Cherokee are not a "foreign nation" within the meaning of the Constitution but only "dependent nation"

1832 – George Catlin, pioneer American ethnologist, goes west to capture looks, customs, and manners of American Indian on canvas

1832 – Chickasaw give up the last of their land; Creeks cede last of their land to U.S.; Seminoles lose all of their land

1833 – The Treaty of Fort Gibson [illegible]

Tribal Towns


CREEK
COUNTRY
SEMINOLE
MAP
showing Location of
CREEK TOWNS
48 in number
IN THE
CREEK NATION
The names and location of the Creek towns
furnished by
GOVERNOR L. C. PERRYMAN
1891
Tribal
TOWNS
1. Coweta.
2. Broken Arrow.
3. Cheyaha.
4. Locharpoka.
5. Conchartey.
6. Hechetey.
7. Cussehta.
8. Taskeke.
9. Tulsa (Canadian.)
10. Tulsa (Little River.)
11. Noyarka.
12. Akfaske.
13. Arbekoche.
14. Arbeka.
15. Arbeka. 2nd.
16. Asselarnapo or Grunlief.
17. Oswohka.
18. Tharthoculka or Fish Pond.
19. Tharprakko.
20. Tokebachee.
21. Thewahley.
22. Kialiga.
23. Tokpafka.
24. Talmochassee.
25. Toofula—1.
26. Yoofula—2.
27. Pakantalahassee.
28. Hillarbe.
29. Chartarksofka.
30. Kichopatake.
31. Artussee.
32. Tallahossochee.
33. Allahama.
35. Osochee.
36. Oeokofke.
37. Okcharye.
38. Ocheyapofa.
39. Talwathakko.
40. Talartega.
41. Hutschechapa.
42. Quassartey—1.
43. Quassartey—2.
44. Yoochee.
45. Big Spring.
46. Arkansas. Colored. Newly organized.
47. North Fork. Colored. Newly organized.
48 Canadian [illegible]

Tribal Town's Today

Alabama Quassarte Tribal
Chief : Tarpie Yargee
Wetumka, Oklahoma

Kialegee Tribal Town
Mekko: Evelyn Bucktrot
Wetumka, Oklahoma

Thlopthlocco Tribal Town
Mekko: Louis McGertt
Okemah, Oklahoma

Ceremonial Grounds

CEREMONIAL GROUNDS

ALABAMA
Mekko
Bobby Yargee
Wetumka, OK

ARBEKA
Mekko
Raymond Meeley
Henryetta, OK

DUCK CREEK
Mekko
Simon Harry
Hectorville, OK

FISH POND
Mekko
Thomas Mack, Sr.
Cromwell, OK

GREENLEAF
Mekko
Bill Proctor
Dewar, OK

HICKORY GROUND
Mekko
George Thompson, Jr.
Henryetta, OK

HILLABEE
Mekko
Daniel Harjo
Hanna, OK

IRON POST
Mekko
Gary Bucktrot
Gypsy, OK

KELLYVILLE
Mekko
Jim D. Brown, Jr.
Kellyville, OK

MUDDY WATERS
Mekko
Bill Hill
Hanna, OK

NEW TULSA
Mekko
Jeff Fixico
Spaulding, OK

NUYAKA
Mekko
Phillip Deere, Jr.
Nuyaka, OK

OKFUSKEE
Mekko
Barney Harjochee
IXL, OK

PEACH GROUND
Mekko
Roman Hill
Hanna, OK

TALLAHASSEE (WVKOKAYE)
Mekko
David Proctor
Nuyaka, OK

TALLAHASSEE (CROMWELL)
Mekko
Thomas Yahola
Wetumka, OK

Churches

Church Listings

Alabama Indian Baptist
Westside of Weleetka on
Clearview Road

Arbeka Indian Baptist
7101 Loblolly Rd.
Weleetka, Ok 74480

Arbeka United Methodist
205 Farrid Dr.
Earlsboro, OK 74840

Artussee Indian Baptist
HC-63 Box 233-A
Eufaula, OK 74432

Belvin Baptist Church
320 North Mission
Okmulgee, Ok 74447

Bemo Indian Baptist
13315 South 73rd East Ave.
Bixby, Ok 74008

Big Arbor Indian Baptist
P.O. Box 46
Stidham, Ok, 74461

Big Cussetah Indian Meth.
P.O. Box 58
Morris, Ok 74445

Broken Arrow Indian Meth.
20824 East 141st
Broken Arrow, Ok 74014

Buckeye Creek Baptist
P.O. Box 710
Okemah, OK 74859

Butler Creek
Rt. 1 Box 615
Oktaha, Ok 74450

Cedar River Baptist
Rt. 3 Box 59
Holdenville, Ok 74848

Cedar Springs Baptist
P.O. Box 103
Braggs, OK 74432

Chuska United Methodist
Rt. 4 box 624
Bristow, OK 74010

Concharty United Methodist
Rt. 2 Box 3625
Okmulgee, Ok 74447

Creek Chapel Church
P.O. Box 506
Okemah, Ok 74859

Davis Chapel UMC
P.O. Box 282
Coweta, Ok 74429

Deep Fork Hillabee
P.O. Box 929
Checotah, OK 74426

Faith Baptist Church
P.O. Box 353
Dustin, Ok 74839

Faith Tabernacle Church
911 North 10th
Sapulpa, Ok 74066

Fife Memorial UMC
901 East Okmulgee St
Muskogee, Ok 74402

Grace Herkve Baptist
201 North Tiger
Wetumka, Ok 74883

Grave Creek Indian Baptist
P.O. Box 822
Okmulgee, OK 74447

Grant United Meth.
5185 N. 26 Rd.
Beggs, OK 74421

Greenleaf Baptist
2 ½ W., 2/3 Mi. S., Hwy 56
Okemah, Ok 74859

Haikey Chapel UMC
P.O. Box 988
Jenks, Ok 74037

Heritage Full Gospel
619 West Poplar
Holdenville, Ok 74848

Hickory Ground #1
Rt. 2 Box 418
Henryetta, Ok 74447

Hickory Ground #2
11520 N. Harrison Rd.
Shawnee, Ok 74804

High Spring Indian Baptist
P.O. Box 642
Okemah, Ok 74859

Hillabee Indian Baptist
9114 E. Latimer E. Pl.
Tulsa, Ok 74115

Holdenville First Indian Bapt.
119 South Pine
Holdenville, Ok 74848

HVCCE-CVPPV Baptist
Rt.1 Box 60
Weleetka, OK 74880

Indian Fellowship Baptist
6130 S. 58th W. Avenue
Oakhurst, Ok 74050

Jubilee Christian
1019 S. Florida Avenue
Okmulgee, OK 74447

Little Coweta Indian Baptist
HC-62 Box 240
Eufaula, Ok 74432

Little Cussetah Baptist
P.O. Box 1432
Sapulpa, OK 74067

Little Cussetah Meth.
Rt. 3 Box 1555
Okmulgee, OK 74447

Little Quarsarty Baptist
P.O. Box 27
Cromwell, Ok 74829

Many Springs Baptist
P.O. Box 895
Holdenville, Ok 74848

Middle Creek #1 Baptist
Rt. 1 Box 58
Lamar, Ok 74850

Middle Creek #2 Mission Bapt
P.O. Box 294
Holdenville, Ok 74848

Montesoma Indian Baptist
P.O. Box 531
Okemah, OK 74859

Morning Star Ministries
Rt. 2 Box 1943
Mounds, Ok 74047

M.S.W. Indian Baptist Assoc.
8428 Diagnal
Calvin, OK 74531

Muttiloke Methodist
1403 S. Popular
Bristow, Ok 74010

New Arbor Baptist
P.O. Box 862
Eufaula, Ok 74432

Newtown United Meth.
P.O. Box 281
Okmulgee, OK 74447

Nuyaka Indian Baptist
14076 N. 131 st. Rd.
Okmulgee, OK 74447

Okfuskee Baptist Church
P.O. Box 583
Eufaula, OK 74432

Okmulgee Indian Baptist
502 W. Creek Dr.
Okmulgee, Ok 74447

Opportunity Heights
3911 S. 55th W. Ave.
Tulsa, OK 74107

Pecan Grove Methodist
100 S. Burgess
Holdenville, OK 74848

Pickett Chapel United Meth.
17610 S. Hickory St.
Sapulpa, Ok 74066

Prairie Springs Indian Baptist
Joe Smith Pastor
P.O. Box 223
Castle, Ok 74833

Ryal Community Indian
Rt. 2 Box 397
Henryetta, Ok 74437

Salt Creek Indian Baptist
3mi. N., of Wetumka
On the Lake Road

Sand Creek Baptist
P.O. Box 27
Wetumka, OK 74883

Salt Creek United Meth.
324 E. St. Louis
Wetumka, OK 74883

Silver Springs Baptist
Tiger Mt. 9mi. E. of Henryetta

Snake Creek Indian Bapt #1
Rt. Box 305 A
Mounds, OK 74047

Springfield Methodist
603 Garrison Dr.
Norman, OK 73069

Solid Rock Baptist
841 E. 141st
Glenpool, Ok 74033

Tallahassee Indian Methodist
11240 Celia Berryhill Rd.
Okmulgee, OK 74447

Tekopochee Methodist
318 S. Creek
Holdenville, OK 74848

Thewarle Baptist
Rt. 1
Dustin, Ok 74839

Thewarley United Methodist
P.O. Box 537
Holdenville, OK 74848

Thlopthlocco Methodist
Rt. 3 Box 209
Okemah, Ok 74859

Tookparftha Bpatist
P. O. Box 62
Calvin, Ok 74531

Tulmochussee Baptist
Rt. 1
Lamar, Ok 74850

Tuskogee Indian Baptist
P.O. Box 672
Eufaula, Ok 74432

Wekiwa Baptist
P.O. Box 1568
Sand Springs, Ok 74063

Weogufkee Indian Baptist
HC 63 Box 73
Eufaula, OK 74432

West Eufaula Indian Baptist
HC 63 Box 313
Eufaula, OK 74432

Wetumka Indian Baptist
P.O. Box 272
Wetumka, OK 74883

Wewoka Indian Baptist
903 S. Hitchite
Wewoka, Ok 74884

Wewoka Methodist Church
1mi. E., on Hwy 270, 6mi. N.
on Yeager Road
Holdenville, Ok 74848

Yardeka Indian Baptist
P.O. Box 758
Dewar, OK 74431

Yeager United Indian Meth.
520 Thomas Yahola Circle
Wetumka, OK 74883

Springtown United Methodist
PO Box 441
Coweta, OK 74429

Chronicles of Oklahoma
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March, 1939
EARLY CREEK MISSIONS

By Roland Hinds

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Early Christian mission work among the Creeks in their original homes in Georgia and the territory which later became the State of Alabama was very difficult for a number of reasons. The second war between the United States and Great Britain had only recently terminated in a treaty which left the Creeks, who had been friendly to Great Britain, under the authority of the unfriendly Government of the United States. That Government had forced large land cessions upon the Creeks and was urging the whole people to remove beyond the Mississippi River. The fact that warriors then living in the Creek country had lost relatives in the recent war was of added bitterness because the conflict had assumed the character of a civil war. Furthermore, the probable indignation among the Indians over the growing encroachments of white hunters was instrumental in causing a considerable exodus of Creek hunters to the land beyond the Mississippi River during the period 1815-1830.[1] That the Creeks had had bitter experience with the encroachments of white men upon their territory even before 1825 is evidenced by Article Eight of the treaty under which the Lower Creeks traded their lands for lands in the West.[2] There was, therefore, little to encourage the various interested religious groups who surveyed the frontier for situations where fruitful work might be done.

Only a few years after the war, however, Reverend Cyrus Kingsbury and Reverend Cyrus Byington made an offer to the Creek chiefs to establish schools and to preach to the people.[3]

Their offer was, after consideration, rejected.[4] On December 17, 1819, the Mission Board of the Georgia Baptist Association resolved to attempt to establish a mission in the Creek country.[5] Evidence points to the fact that the Creek country had already been visited by Baptist missionaries, who had made a few converts, but it was not until 1822 that Reverend Lee Compere, of South Carolina, came among the Creeks.[6] Reverend Lee Compere entered into the work at a place called Withington, which was on the Chattahoochee River.

In 1827 a Government appropriation of one thousand dollars was secured by Colonel M'Kinney, United States Indian Agent, for the education of the Creeks.[7] This money was given to the mission schools, as there were no purely Governmental schools.[8] The missions, however, did not prosper among the Creeks because of the troubled condition of the country. Some of the Creeks' negro slaves were severely beaten for attending the services at the missions, and in 1828 or 1829 the station under Compere was abandoned.[9] The Asbury mission of the South Carolina Conference, Methodist Episcopal Church, was begun in 1822 under supervision of Reverend William Capers and abandoned in 1830.[10] The Methodist mission had won seventy-one persons by 1829.[11] Yet, briefly as these missions existed, they seem to have sowed the seeds of Christianity among the Creeks, and later at Tuckabatchee, twelve miles above the North Fork in the Creek Nation, Reverend Sidney Dyer found a group of worshipping Christians who claimed their beginning from the period of Creek residence in the South.[12] John Davis and his wife who served as assistants at Ebenezer, a school which was transferred from Georgia to a point near Fort Gibson in 1830,[13] were Creeks who had been converted during the troubled times in the South. They kept the school functioning for two years before a white missionary arrived to take charge.[14]

Ebenezer was first put under the charge of Reverend David Lewis, in 1832.[15] In the same year Isaac McCoy arrived to take up his labors at the mission, and he was present at the formation of the first church, in 1832.[16] This church was known as the Muscogee Baptist Church.[17] A daughter of McIntosh was baptized in 1832.[18] In 1833 a meeting house was built fifteen miles west of Cantonment Gibson and three miles north of the Arkansas River.[19] Lewis gave up his work in 1834,[20] and when Reverend David Rollin arrived, with two lady assistants, they found the church disorganized.[21] The membership was composed then of six white persons, twenty-two Indians, and fifty-four negroes.[22] Nine persons were excluded from the church in 1835.[23]

Soon after the Creeks arrived in the West, two Presbyterian preachers, William Vail and William Montgomery, came over from Union Mission and organized a church.[24] Reverend John Flemming and his wife were sent to the Creeks by the American Board of Commissioners for Foreign Missions. Dr. R. L. Dodge relieved Doctor Weed in 1835.[25]

In 1835 there were three Christian denominations working among the Creek—Methodists, Baptists, and Presbyterians.[26] In September, 1935, the charges of misconduct brought against the missionaries by Roley McIntosh and other chiefs caused the Creek Agent to order all of them out of the nation.[27] It was alleged that the missionaries preached against slavery,[28] and it was a fact that they received negroes into the churches, some of whom became leaders in the local groups.[29] There is some evidence that white men resident in the Creek Nation influenced the chiefs to make the request for removal of the missionaries.[30] McCoy goes so far as to say that these instigators were two traders and a white man married to a Creek woman.[31] The Creek chiefs, meeting about the last of September at Ebenezer, exonerated Rollin from all the charges brought against him.[32] The opposition which the Creek chiefs generally showed has been attributed to the fear that their authority over the people would be lessened and their ancient customs destroyed by Christianity.[33] Dodge attributed the troubles of the missionaries to the dissensions within the Creek Nation, the unpleasant nature of their relations to the United States, the influence of white men residing near them, and the fact that missionaries of three denominations were laboring in close proximity to each other.[34]

Whatever the motives behind the actions of the Creek chiefs may have been, it is probable that the United States officials felt that there was considerable peril to the missionaries in the arrival of the lately hostile Creeks in 1836. These people had resisted the Georgia militia with force and were removed in chains by the United States Army.[35] In May, 1837, the Commissioner of Indian Affairs, C. A. Harris, wrote to the acting superintendent approving his action in expelling the missionaries, but saying that he saw no reason for keeping them out, as they were authorized to be in the Indian country.[36] Evidently proceeding upon the assumption that the expulsion was only temporary, the Baptist General Convention appointed Reverend Charles P. Kellam in 1836, but he was prevented by the disorders in the Creek Nation from assuming his duties and was thus forced to remain at a Choctaw mission.[37] Rollin, although he had been exonerated by the Creek Chiefs, upon attempting to return to the nation, was refused admittance by the council.[38] The Creeks, or at least a portion of the Creeks,[39] passed a law forbidding preaching.[40] This law was not a legal restriction upon white men as Creek laws were not binding upon citizens of the United States, but the violation of it could be made the basis for a request by the Creeks to the United States officials for the removal of a troublesome missionary.

In 1837 Kellam was admitted to the Creek Nation as a Government teacher.[41] Settling at Ebenezer, he established meetings, and, in 1838, Reverend James Mason was invited to come to the nation to teach. After his arrival, he was summoned before the national council and with difficulty induced them to allow him to remain. In 1838 Kellam was deprived of his position as a Government teacher.[42] In 1840 an Indian fired at Mason and another Indian pursued him with a knife.[43] Shortly thereafter, feeling that he and his family were unsafe in the Creek Nation, Mason left.[44] Missionaries from the Cherokee Nation visited the Creek Christians from time to time,[45] and eventually the latter began going to the adjacent nations for worship.[46] Reverend Eber Tucker, whose station was in the Cherokee Nation, helped organize the Canadian River Baptist Church with two hundred twenty members.[47] The Seminoles refused to accept the Creek law against preaching, and it was possible to conduct meetings in their part of the Creek Nation.[48] By 1842 there were a number of prominent men among the Creeks who favored missions, and some of them went so far as to offer to construct mission houses in the Cherokee Nation if missionaries should be appointed.[49]

In 1841 Reverend R. M. Loughridge came to the Creek council and proposed that he be allowed to establish a school and preach in the Creek Nation. The chiefs told him they would take the matter into consideration in about three weeks. When the council considered his proposition, they wanted Loughridge to teach but not to preach. He reported that an old chief said, "We want a school, but we don't want any preaching; for we find that preaching breaks up all our old customs . . . our feasts, ball plays, and dances . . . which we want to keep up."[50] Loughridge told them he was a preacher and would not come to their nation unless they would let him preach. The council compromised with him, allowing him to preach at his school house. He was a little doubtful about accepting this until Ben Marshall urged upon him the consideration that he might acquire more liberty when the Indians became better acquainted with him. However, it was not until 1843 that Loughridge, with M'Kinney, who soon left, located twenty-six miles from Fort

Gibson, at Coweta. He found that the church organized by Vail and Montgomery had dissolved.[51]

The Creek Agent, J. L. Dawson, reported in 1842 that Roley McIntosh and Ben Marshall requested that a preacher of some denomination be sent among them.[52] Dawson recommended that if the Creeks enlarged their school fund sufficiently, a manual labor school should be established with a preacher as head teacher. He said that it was represented to the chiefs that it was not fitting that an important subject such as religion was should be left wholly in the hands of uneducated negroes.[53] Dawson said he thought that the moral condition of the Creeks was injured by their lack of religion, and that such preaching as was carried on by negroes was measurably effective in checking the general licentiousness.[54]

In 1842, largely through the efforts of Isaac McCoy,[55] the American Indian Mission Association was organized with headquarters at Louisville, Kentucky. The first appointment under the new association was Reverend Johnston Lykins, son-in-law of Isaac McCoy. The second appointment was Reverend Sidney Dyer who stayed only a few months because of ill health.[56] It seems that Dyer's work was successful, however, in spite of its short duration, because his preaching led to the conversion of Joseph Islands,[57] who proved to be very influential among the Creek people.

In 1844 Agent Logan reported that Loughridge was winning the confidence of the people.[58] In that year John Limber arrived to assist Loughridge.[59] It was in 1844 that the council's

law against preaching and praying in public was suspended.[60] Religious societies extended their activities.[61] W. D. Collins, Methodist, reported the appointment of three local preachers, Pete Harrison, Cornelius Perryman, and Samuel Checote.[62] Persecution had not altogether died out,[63] however, and in 1845 two persons were given fifty lashes for preaching, and Peter Harrison was threatened.[64]
The elevation of Ben Marshall to be second chief of the lower towns in 1846 promised to be a beneficial event from the point of view of the missionaries, as Marshall was friendly toward missions. In October, 1846, Loughridge notified the council that inasmuch as other preachers of other denominations were being permitted to speak freely throughout the nation, he felt there should be no objection to his doing the same, and that he would proceed on the assumption that his restriction to preaching only at the mission had been removed unless they should forbid it. The council made no objections, and Loughridge from that time on preached wherever he could.[65] On February 17, 1846 John Lilley and his family arrived at Kowetah (Coweta), and Reverend John Limber left for Texas.[66]

In 1847, Reverend H. F. Buckner came to the Creek Nation to preach. The council did not consent to his presence, although he was allowed to remain.[67] A letter from Buckner (December 17, 1848) records the founding of the Big Spring Baptist Church,[68] with James Perryman, a Creek, as its first pastor. The Little
River Mission to the Seminoles, under Reverend James Essex, Methodist, established in the Creek country, reported considerable opposition in 1848.[69] They had a school of fifteen children, a Sunday School of twenty, and one society with sixteen Indian and four colored members.

For some time preceding December, 1847, the Baptists had had no white missionaries among the Creeks. Preaching was carried on by Indians who proved remarkably successful. By 1848 several of the chiefs had become Christians.[70] By 1848, the Methodists, whose work had been carried on largely by visitors from the surrounding nations, had divided the Creek Nation into three districts and had appointed missionaries in charge of each district.[71] T. B. Ruble headed the Muskogee District, W. D. Collins and Daniel Asbury headed the North Fork and Little River District, and W. A. Cobb was in charge of the Creek Agency Mission. Mr. Ruble reported little opposition to religion.[72] The good standing of religion may be judged by the fact that Roley McIntosh attended a meeting held by H. F. Buckner, in 1849.[73] Buckner mentions the licensing of D. N. McIntosh, Creek, in 1850.[74]

The United States entered into contracts with the Methodist and Presbyterian Boards for the establishment of two manual labor schools at different and convenient points in the Creek Nation in 1847.[75] According to the report of Thomas B. Ruble, Superintendent of the Asbury Manual Labor School,[76] the manual labor schools were constructed jointly by Creek Nation funds which were administered by the United States and the denomination's board. In the case of the Asbury School, the Government spent five thousand dollars to the Methodist Church, South's, four thousand dollars. Ruble mentions the difficulty of transportation which was experienced in the construction of this school. There were few roads and no railways in the Creek Nation then.

For several years after 1849, a controversy raged as to the comparative value of the manual labor schools and of the neighborhood schools in educating the Indian youth properly. Both types of schools were in charge of missionary teachers. The manual labor schools probably kept the Indian children under the influence of the missionaries longer, and thus gave the children more opportunity to forget Indian mores and superstitions. Another point raised against the system as a whole was that too little attention was paid to the mechanical arts.[77] This was a point which touched the missionaries in a vital spot. They were primarily interested in teaching the Indians religion, and they reasoned that a liberal type of education was more likely to result in the absorption of Bible knowledge than mechanical training was. Then, too, most of the missionaries were not capable of giving the students mechanical training.

It is difficult to estimate the importance of these schools to the Creeks. The teachers were quite commonly preachers who went out into the rural communities and preached, not only bringing the Christian message, but also causing social gatherings where singing was done from the Creek hymnals which they had translated into the various Creek languages.[78] Sometimes the people moved their places of residence in order that they might be near a school.[79] Evidently they had grown to appreciate the advantages of education and religion. As the Creeks became better educated, many of them became school teachers, as well as preachers. These avenues of advancement doubtless influenced the quality of scholarship and the esteem with which education
and good character were regarded. At the same time, the growth of economic opportunity in the teaching profession, and the lessening of the pioneering hardships,

may have produced a lower average of character and religious enthusiasm among the teachers.[80] Apparently teachers whose religious affiliations differed from those of their patrons were sometimes appointed as the number of schools and churches multiplied.[81]

In 1849, the Baptists had in the Creek Nation six preachers, Reverend H. F. Buckner, at the Creek Agency, Reverend Americus L. Hay, at North Fork, Reverend James Perryman, at Big Spring, Reverend Chilly McIntosh, at North Fork, Reverend William McIntosh, at North Fork, Reverend Yar-too-chee, at Broken Arrow, and Reverend Andrew Frazier, at Elk Creek.[82]

The efforts of the missionaries may safely be credited, according to the evidence, with no small portion of the responsibility for a considerable growth of sobriety and morality among the Creeks. Until 1847, most of the witnesses who have left their observations on record speak of the moral condition of the Creek people as being very low, except where Christianity was being taught. In 1847, James Logan, Creek Agent, said that the liquor laws were being violated almost exclusively by Indians.[83] Logan said that he worked hard to get the Creeks to suppress the traffic, and that they finally passed a law drastic enough to suppress the trade, if it had been honestly enforced. However, the high prices resulting from the efforts to enforce this law excited the cupidity of the chiefs themselves, with the result that they entered into the trade and for a time maintained a monopoly, until it became known to those who had formerly made their living by the sale of spiritous liquor. Duvall, the Seminole sub-agent, said that it was impossible to keep whiskey out as long as the Indians wished to bring it in.[84] In 1849, Phillip

H. Raiford reported that the Creeks were as sober and industrious as any other people.[85] He attributed this to the restrictions of the chiefs who had caught the spirit of reform.[86] In his report for 1853, Loughridge said that at the last annual meeting of the National Temperance Society, the chief took a decided stand in behalf of temperance, signing the pledge to abstain from strong drink as an example to the people.[87] Ben Marshall's efforts in behalf of temperance involved him in dissensions at that time, as the people were greatly aroused by the fact that law violators were being punished twice for the same offense, once by the Creek authorities and once by the United States.[88] Marshall took no slight risk by insisting upon the enforcement of the Creek law.

The cause of temperance continued to advance through more efficient enforcement of the laws and through the influence of temperance societies.[89] In 1858, the matter of enforcement of liquor laws was practically up to the Creeks, who, through their police, called light-horse, were confiscating and spilling liquor and bringing offenders before their courts to be fined four dollars a gallon for all the liquor found in their possession.[90] This vigorous effort to enforce their laws doubtless emanated from chiefs who were moral Christians, and from an enlightened public opinion which gave the chiefs moral support. The United States had abandoned Fort Gibson, and the Creeks were unassisted by the military forces. The Creek chiefs wanted a post established on the Arkansas to assist them in suppression of the liquor traffic.[91]

The schools continued to grow during the period 1850-1860. This growth is illustrated by that of the Presbyterian Manual Labor School at Kowetah, under the superintendency of R. M. Loughridge. In 1853, this school employed, besides the superintendent, six other full time workers. Their qualifications were probably better, on the average, than their predecessors had been. The members of the faculty were: W. S. Robertson, A. M., principal; Mrs. A. E. Robertson, Miss C. W. Eddy, Miss N. Thompson, Mrs. E. Reid. The sixth employee was Alexander McCune, steward and farmer. The school enrolled eighty pupils and taught the same subjects that were in the curriculum in the States.[92]

Probably the missionaries would have been as successful in the Creek Nation as any other preachers elsewhere had it not been for the growing bitterness engendered by the slavery issue which was sweeping the whole United States. A year or two before the Civil War the missionaries from the North began to find their positions precarious. They began to abandon the country. It is probable that Elias Rector, Southern Superintendent, and the pro-slavery United States officials would have liked nothing better than to remove the anti-slavery missionaries on the ground that they were interfering with the domestic institutions of the tribes.[93]

Unfortunately the Creeks were unfavorably situated for the development of Christian fellowship with the white Christians in the East. Lingering prejudices and social conflicts placed the Creeks in almost as unfavorable a position in the West. To these difficulties should be added those of isolation and an unhealthy climate which terminated the work of many missionaries before they were well oriented in the field. Yet one must acknowledge that the missionaries, beset with difficulties as they were, achieved works worthy of their cause. Since spiritual contributions are impossible to evaluate, their works can be judged only by their material contributions. Much of the education of the Creek people proceeded through missionary channels. Much of the temperance work done among the Creeks was carried on by missionaries and their Creek and negro proselytes,[94] and intemperance was certainly a great evil among these people.[95] Government efforts to stop the liquor traffic were unsuccessful until the Creeks themselves became convinced that drinking was an evil. It was observed that, even in the discouraging days of active persecution, many of the Chrjstians observed a strict temperance.[96] The temperance societies were credited by Loughridge with the aroused public opinion which led to more strenuous efforts on the part of the Creeks to enforce their laws against introducing liquor.[97] Furthermore, several of the greatest leaders of the Creeks were schooled for that leadership in the Christian ministry. Three of the sons of General McIntosh became Baptist preachers,[98] and to these should be added the names of these illustrious in the annals of the Methodist Church, Peter Harrison, Cornelius Perryman, and Samuel Checote.[99]

Tribal Elders Interviews

PHILLIP DEERE

Fullblood Creek
Nuyaka Community - Age: 58
Traditional Medicineman / Orator

The Creek traditions and their customs have been held down for so many years; even though their is a need for it, it is hardly ever mentioned even in history books. There's not that many books on the Creek tradition, although it was one of the largest confederacies in the Southeast, and the Southeast culture is entirely different from the tribes we live with here in Oklahoma.

Since the tribes came from the East coast, they have beliefs that are very much different from the Plains or Northern Indians. But we mostly here today, even some of our Creek artists that we have, we look at their art work and it concerns other tribes, rather than their own, because the tribe has not built that much pride in them as I see it.

Its needed, the study of the Creek culture and what the significance of the tribal grounds or what is sacred to them and to the creation and where did the ceremonial grounds begin and how important it was to our ancestors should be brought out. But since it hasn't been brought out a lot of the traditions have died down and much of it has been put down and was never held as anything sacred anymore. It is more like just a recreation area to a lot of our Indian people and the non-Indian, of course, are a long ways from understanding what its all about.

There was no ceremonial ground in the beginning and the history tells us that the beginning of the Muscogee people, or the Creek tribe, which are both the same, began as two sets of people made up the tribe. There is very little in the history that talks about the Red Clan and the White Clan. They both have separate history from how they originated, but combined, they become the Muscogee Tribe.

The beginning of what is known as the Red Clan say that they descended from the skies, and the White Clan say they came out of the earth, somewhere in the West. . .

Now, there are certain tribal grounds that I mention which is called ceremonial grounds, in our language we call it tribal towns. The beginning of what is known as the Red Clan says that they descended from the skies and the White Clans say they came out of the earth somewhere in the West.

However, it is a long migration story of the people from the West and no one knows how long it took them to get to the East coast. But, after settling in the East, somewhere in Georgia, Alabama and Florida, where the white man found them, is where the corn came about.

During the migration they had no corn, and corn came about in the East, and it required ceremonies. Therefore, ceremonial grounds had to be established, which was very much like a church except you didn't join it. You were born with it and according to Creek customs, each member of the Creek tribe is born into one of these tribal grounds, and somewhere in the East where they lived they had probably more than 60 different tribal grounds that they attended year after year.

After coming from the East and brought over here to what is now called Oklahoma, they were cut down to something like 44 recognized tribal grounds. Today, we have perhaps 20 or 21 existing tribal grounds, somewhere in the neighborhood of that.

In 1972, the survey was something like 12 or 13 tribal grounds that were actually functioning. After that, some of them have somewhat revived so we have a little over 20 tribal grounds now.

During the time they settled in the East, the oldest of what we have at the tribal ground is perhaps the ball pole, which is a game between men. In it they throw out a cow skull or something that symbolizes a fish or some kind of skull. At the tribal ground nearest here, their ball pole it has been said is the symbol of a war club, so they never put up a cow skull or any image of a fish up there, but there is a knot there and it is supposed to represent a club.

This is one of the oldest of what the tribe has, the ball pole is older than the ceremonial ground itself, because it represented that migration when the earth opened its bowels somewhere in the West, and they went further West and lived in a land of fog and this is where the clans originated.

When the winds came and blew the fog away, the first animal that one saw he became of that clan, and , of course, the first animal was the Bear. So the bear became the leading clan and all the others followed, deer, raccoon, and whatever the tribe had originated in this land.

. . .they thought the sun was the purest thing of anything their eyes could see. . .

However, the children would not grow up so they decided to go East, and they thought the sun was the purest thing of anything that eyes could see. So they went East and no one knows for how long they travelled going East.

While doing this, they came to a mountain and the story says that the mountain thundered, and it had red smoke coming from the top of this mountain, which nowadays it sounds very much like a volcano.

. . .they set the pole up whichever way it fell, gave them direction. . .

However, there was a pole that trembled all the time and nothing could stop it. For some reason, and why I never could figure it out, but these kinds of stories has been told over and over in other incidents, they took a motherless child, which is an orphan child that had no parents, and they slamed that baby against the pole and killed the baby and when this happened, the pole stopped.

And this pole, they picked it up and during the migration wherever they settled, they set the pole up and whichever way it fell, it gave them the direction which way to go. Always, it fell toward the East and they migrated going East.

There were three groups of people that came out of the earth. They were known as the Cussista people, the second group was known as the Chicksaw, the Chicksaw is an entirely different tribe now, but our language is similar, and the third group was Coweta.

These were the first tribal grounds of the Muscogee people that came from the West. They went on East until they reached the East coast, they couldn't see where the sun was coming from, what they were determined to see, but since it came out of the ocean, they couldn't go any further, so they settled there along the coast for perhaps several years.

The pole for once in all the years of migration, fell backwards. . .telling them to go back. . .

The pole for once in all the years of migration fell backwards, telling them to come back, so they came back to the inland and lived in Georgia and Alabama when the white man came here.

However, when they were settled there, they settled for good and this is where the tribal grounds was established. Naturally the first tribal grounds was Coweta, and the Chicksaws also had their language which was similar and their names were that of the Muscogee Tribe.

Cussista meant to say in plain ancient language, where is the sun or where is it coming from, that was the idea in the first place and the Chicksaws, they too, their names were picked up from the Muscogee language, too, because their name was Weegecussossa, someone who see the sun.

The others were Coawheta and that in latter years changed into Coweta. The Cussista people, in our modern times, are located around Okmulgee and they even have the Cussista church out there and nearby there was a Cussista tribal ground and these were the first people.

And the Coweta grounds were located toward Eufaula and the Chicksaw, of course, they were a separate tribe. Speaking almost the same language and were close friends to the Cussista people. I was told that in early times, real early times, when the Muscogees went to war and they fought against the Cherokees and other tribes, and always the Chicksaws refused to aid any other body and any other tribe, because of their connection with the Cussista peole. These were the first tribal grounds, however, in migrating to the East they met the other clan which is called Red Clan of today.

These are what we call Tukabotchee people and they are located around west of Wetumka. That is the oldest grounds of this other clan and they have an entirely different story of how they came about.

Their story that they descended from the sky on seven blocks of wood. They speak the same language, but they do no say they came from the West.

They were from the East and had always been there when the people from the West arrived. They met these Tukabotchee people over there and it was said that in ancient times when one went into a village they shot a white arrow into the village, white is always the sign of peace among the Muscogee people. But, if the white arrow returned with the red paint, that meant war.

So the Cussista people that came from the West shot an arrow into this village and a red one returned, so that meant war and they never knew each other until the evening of the war. They met each other at the river.

One asked each who was the other, and the people across the river said, "I am Tukabotchee." The other said, "I am Coweta", and on that evening they learned they could understand each other in language. Rather than go to war, they compared medicines.

. . .what we call the Redroot, is took from the short willows. . .not the regular willows. . .

The medicine that is used in the tribal ground today was displayed by the people. The other across the river had what is called spicewood and also the people from the West had spicewood also, but they didn't present their spicewood, instead they presented what we call the Redroot, which is took from the short willows, not the regular willows that you see here.

The Redroot and the Spicewood was laid down together to demonstrate their powers and after much whooping, they were going to show one another how much power this medicine had. So the Coweta people, before whooping four times, the earth began to shake.

Then the same for the Tukabotchee people. When the Tukabotchee stomped their foot on the ground, another earthquake came about to show that the two medicines combined together and this was the beginning of the Muscogee people.

Combining the two people, one from the skies and one from the earth, made the largest confederacy in the Southeast area.

In the Muscogee Confederacy, they spoke something like six different dialects and many of them were small tribes coming out of Louisiana and around the area. These tribes were to small to hold off their enemies, the French or the British or whoever they may be. So they had to go to the Muscogee country to find refuge among the Muscogee people. That made them that much more powerful in the Southeast. This is how the tribal grounds got started.

The Muscogee people also had the circle. . .we can't get away from that circle . . .it is a measurement with no beginning and no ending. . . everything revolves in that circle. . .

These tribal grounds were regarded as sacred grounds, because of the circle. Even though we are looking at the Muscogee traditions, we can't get away from that circle, that that circle is something sacred to all the nations of this country, no matter what tribe they are the circle has always been something sacred.

The Muscogee people also had the circle, and it is well known among all Indian people that it is a measurement with no beginning and no ending, and it represents the cycle of life that to this day Spring was here last year, it's here this year and has been going on for thousands of years. Everything revolves in that circle, so the ceremonial grounds, each and every ceremonial ground, either red clan or white clan, they all have this circle.

The terrace around this ground and the grounds were cleaned and kept cleaned and hoed out every year around later part of June or July. What was cleaned out was raked onto this terrace that built the circle around these ceremonial grounds. In that ancient times that was the end of the year and the beginning of the new one.

Cleaning out the grounds meant new life again. . .

Cleaning out the grounds meant new life again, so a new fire was built which was the sacred fire, built with flint fire and the old ashes were taken out, out of the circle, and new earth was put there. The new fire was built there to symbolize the end of the year and a new year.

They say that in ancient times even their old clothes were thrown away and they made new ones. Even their old dishes were busted and they built new dishes and everything was renewed at that time.

The new year for the Muscogee people was not that of January first; it was during the Greencorn ceremony that was the beginning of the new year. And old bitter feelings, crimes that were committed during the past year were forgiven, even before entering into the ground everything was forgiven to one another. Even some of the crimes that was committed, a real serious crime, was even forgiven. Everything was renewed during this time and that's what the Greencorn ceremony is all about.

I had a chance to go to Africa two years ago. I went to Ywandi, Cameroon. The World spiritual leaders and medicine people were meeting with the World ministers, church ministers, sponsored by the World Council of Churches. I went there and I thought it was a real interesting meeting there, because the church leaders had four or five workshops and traditional people only had one which I thought was good, because among the traditional people there is a common understanding of the creation and many stories are similar throughout the whole world. I find out that the Bantu tribe of Cameroon, they also have a new years. Their new year comes off in September and in their villages they too clean out all the villages, rake everything up and clean it up and they, too, build a sacred fire thats to burn throughout the whole year. I noticed the similarity there.

The sacredness of the ground there, we sometimes overlook what the ground was about. I suppose that this began maybe a hundred years ago, that these grounds began to be put down, because of misunderstanding, not knowing what its all about. Even the social dances that takes place at night, when taking part in the ceremonies, it is required that everyone that takes part stays awake all through the night. The Muscogee people are great people to stay awake at night and to fast. So the fasting goes on all day long, taking of the medicine, is purifying one's self. Then at night the dances are for the purpose of staying awake. There are other stories that says that participating in the ceremony is old but the dances came later for the purpose of staying awake.

The social dances, there is alot of questions that come about that too, because of the songs that cannot be interpreted. The songs that are sung in there, no one can interpret that, because in the beginning we had no teachers, no instructors. We could only copy off nature and the whole civilization of the Indian people was copied off of a study of

nature. So when we hear the birds sing, we never question no one what they're saying, but with the Muscogee people there has been a lot of questions asked, what are they saying? If they don't know they are saying they shouldn't say it, seems to be the idea.

There has been a lot said about the tribal grounds, but it is a copy of nature and you do not question nature. Why did you (Nature) bring your leaves in April? You never ask the trees this. When you hear the lion roar, no one asks the lion what the lion is saying. So we always felt that we are a part of nature.

Many of the songs that you hear in the tribal grounds may have no interpretation, but it is understood that other tribes can sing the same songs and they can use the same words. This dances goes on all night long until next morning. I one time heard some songs in South America that I, myself, could sing with them, because it had the same words that we use at the tribal grounds here, and probably it is the same way with other tribes, too, in their songs. There's hardly any songs, traditional songs, that can be interpreted unless it be that of the church songs, now those can be interpreted. And of course, the medicine songs of our people, if it was not so much against our way that too can be translated into English, but it never has, and I don't think it ever will.

> . . .the medicine songs of our people. . .can be translated into English, but it never has, and I don't think it ever will be. . .

There are a lot of meanings in our tradition that are never brought out because our ancestral homelands are away in Georgia and Alabama and all the mounds that are over there today.

I had a chance to see some of these mounds where our people are buried. When buried there, they were not laying down. Many of these mounds that have been excavated all over the East coast area, Ohio, and all those states over there, even though they were not our people. The Indians there buried their people very much like ours.

In these mounds they found bones of our people buried setting up. And I heard from some of the old-timers in this community here talk about our people being buried setting up. When they were buried they were doubled up (fetal) in this fashion; they were placed in the ground and dirt was covered over them and continuing to do this built up these mounds that they have there in these states now. Many of these mounds that they find, burial mounds especially, they will find bones in that shape and even as far as Peru. I've seen in the British museum last year when I was there and I had the chance to go to what they called the Indian storage house, and I have seen that the Peru Indians are buried the same way. I seen them setting up when they were buried.

> . . .you return as you were born . . .so it gives you a good idea how come they buried their people in these mounds. . . so when one dies, he goes back to Mother Earth, just like when he was born. . . that's why they buried them setting up . . .

Now, according to some of the old people that were around here, they say that, not only these old people, I guess, it is common and well-known that you return as you were born. So it gives you an idea how come they buried their people in these mounds. Before you were born into this world in the mother's womb, that's the shape that you were in; you was all doubled up like that and at the end of nine months, you came into the world. With every Indian throughout this whole nation they refer to the earth as Mother Earth. So when one dies he goes back to Mother Earth, just like he was born and that's the reason why they buried them setting up. Then building the mounds represented a pregnant woman - that's what it stood for. Later on in years, they began to bury them laying down as we do now.

So what traditions and customs that our people had, they had meanings that's somewhat lost throughout the years. Education, perhaps is responsible for a lot of this. Sometimes Christianizing people is responsible for this also, because all this was worldly and had no meaning to the new people that arrived in this country; they were from another culture. So, in the short four or five hundred years much of this has been lost, but if we study our history that we call Indian way of life, it's not that much different in any other race of people. Because I take it that whether he be a Frenchman or Dutchman or whatever he may be, life couldn't have begun much different, because at one time, they too had no teachers, they too had no schools, had no universities to go to when their ancestors came about. So they were also close to nature. They also studied nature.

I reminded them of that when I was in London last year; I lectured one week there in downtown London, and I reminded those English people that their ancestors, too had their mind set on nature at one time. Thier old buildings say so; the modern buildings don't tell us that, but the old buildings down the street have imprints of nature on that building. The old furniture has a print of nature on that furniture, but the modern furniture, there is nothing there to remind us of nature no more. The modern buildings are all glass. Bach and Mozart, they were nature-minded too, they remind us of nature. So the old people way back they had their minds set on nature; they had their love for nature at one time. But under the name of progress, perhaps, our people's thoughts of nature were drained out of them.

Destruction of nature came about the way we see it to this day: that if these trees are in our way, all we have to do is bulldoze them down. There is no love for nature, but in a small way maybe there are certain groups of people that are struggling and fighting to preserve nature; and always the native people had love for nature, they have always had love for what they call Mother Earth.

I am constantly thinking of

I like Switzerland, because I never saw Pampers laying on the roadside. . .

my travels, such as Switzerland. It is a beautiful country, the mother-country of many people here like Germany and those countries over there. But best of all, I like Switzerland, because I never saw Pampers laying on the roadside, I never saw a beer can laying there, and the country is so clean, and those people have been there for hundreds of years. They have them a farmland that they farmed for years and years, year after year. They're still farming those lands and they're still producing good vegetables, big cabbages, big broad leaves of mustard or whatever. They still produce good food because they keep their land up.

Coming back to our country, I look around and think about people here. Is it because the mother-country is over there; and their life didn't originate here for them that they lay this land in waste, they keep it trashy? I always wonder about that and I've heard this about going to greener pastures, and I've wondered what that really means.

We don't rebuild our land, . . .We wear the land out, and leave it in waste . . .

Then I begin to think after traveling and going to these other countries and seeing how clean these countries are and coming back here - we don't rebuild our land here. We wear the land out and leave it in waste, and then we go over here.

The first people that came here, they drifted from another country, and they remained here, and their descendents that live here in this country maybe their drifters, too. So they're willing to leave Chicago, they're willing to leave Los Angeles, or they're willing to leave Ohio and come to Oklahoma, Connecticut, anywhere they want to go, they do that. But they leave the land in waste, and they go to the greener pastures and sometimes I just almost figure out what this guy is thinking if he wants this land.

Now this is the original allotment of my mother; we are fortunate out of thousands of our people that don't have any land any more. We are fortunate to at least have this 160 acres here and I can just imagine somebody passing by and thinking there is no improvement on this land and wishes that he had it, because he believes in going to greener pastures He begins to look over here instead of rebuilding his land. He wants this land over here, so I kind of have an idea of what they mean, going to greener pastures now and that's the trouble with a lot of other tribes now.

. . .this whole area was the Muscogee land that was assigned to them. . . they're still attached to this land here. . .

But, getting back to our Muscogee People here, this whole area was the Muscogee land that was assigned to them; it is not our original homeland. But, after being here for more than a hundred years, we became attached to this land here. But from basic pressure from all directions, that many of our people had to give up their land, move into cities urban areas, so there is not that many Indians living out here in the country no more. But, still yet, they're still attached to this land here; we have Muscogee people living in Sacramento, but when they're talking about their home, they're not talking about that aparment in Sacramento. They're talking about back here in the Eastern part of Oklahoma. This is their home, whether they have land here or not, this is still their home.

You can take even the people that goes to these tribal grounds, many of them live in cities, but when their tribal ground is gonna have something going on, they come all the way back from Oklahoma City and Tulsa and camp here. Alright, you go to their churches, many of the Creek church members, they live in Oklahoma City and Tulsa and Dallas, all over, but they're always coming back, because they recognize this is home. They may not have a foot of land anymore, but after coming through here they can feel they're back home again.

One of the things I am always kind of proud of, you know, we like many other tribes, have our little dissentions, we have our little factions, Indian politics, and so on, but for some reason, we've kept our language. Visiting many other tribes, I find out there are some tribes that don't have a language at all. But within our Muscogee people, they have managed to keep their language, even at the churches they're singing songs, praying and preaching in their own language.

Our language is strong and that's what is required to continue with your culture. They will never learn the full tradition of our people without the language; that language has to be there. People from different tribes and non-Indians come here wanting to be medicinemen, but I tell them it's impossible because you don't know the language. You have to know the language in order to keep this going, but with our young people, where they lose the language, they can read and study all they want to about the Creek traditions and customs, but without the language, they will never have a full understanding of it.

Even telling a story, what we always refer to as bedtime stories when we were children, we knew what they were talking about when they start talking about rabbit or coyote or whatever. We knew what they were talking about and we were told those stories all through the growing up period we heard these little stories. Now, with the children today, they don't understand their language so you try to tell that in English and somewhere along the story it loses it's meaning. It's not even funny.

The language we have is a beautiful language. We have no cuss words; every word we can understand and it always made me think of my school years. I went to grade school and I was placed in an orphan home in Muskogee. At that time they did not want me to speak my language. So I had to go and play around with Cherokees and other tribes so I forget my

language. But somehow I managed to preserve it and all of my children here I taught them my language. There are alot of those, mainly those growing up in cities, they don't speak their language.

Our language is still strong, but still yet, most of our people year after year, they're moving into Okemah or Okmulgee or somewhere. Their children seem to be forgetting their language or the parents are not teaching them. That language is required.

You can take the beliefs of something that is sacred, to us or has always been holy to the tribe, it seems to me like it is no longer there, even the tribal grounds. The very people that operates there probably doesn't know the full meaning of what's going on there. Some of them probably go to it because mama used to go to it or grandpa used to go to it, not really understanding what the fire in the center is all about or how come it's there. Sometimes I get into a fittle argument with some people that kind of talk against it and sometimes it comes from church-going people.

In the early times the missionaries made a mistake by thinking that we worship the fire and to this day that thought still kind of hangs around, that the traditional people worship the fire. If whoever is saying this is a church person or church-going person, I remind them how come God did not speak to Moses in person, rather a burning bush spoke to Moses.

The thoughts of the Creation is different among the Muscogee people than other tribes. These are some of the things I have learned the past few years of my travels;

The Lakota people pray directly to the Great Spirit, much like Christian people only they use the pipe to communicate to the Great Spirit. The Navajo communicate with a Great Spirit in their own way. Alot of other tribes, they pray directly with the Creator or the Great Spirit. One thing I find out studying my own ways, that we never had a prayer direct with the Creator or to the Great Spirit and it's hard to explain this to other tribes. Why? Even to a non-Indian it would be very difficult for them to understand because of the language also.

We had no name for the Creator. . .

The other tribes they pray direct to the Creator or the Great Spirit, whatever they call it, and the white man his Jehovah, God, he prays direct to him.

Traditional Muscogee people in ancient times had no such prayer and we are the only ones that I can think of that don't have that kind of prayer, because we had no name for the Creator. In ancient times the Creator was called the One Above All. That's the only name that we had and in later years through Christianizing our people, we began to call God in our language. Much further back than Christianity coming to us they had no name for the Creator, it was against the religion of our people to try to picture or try to figure out the Creator.

In the Southeast culture, the belief is in four separate worlds; underneath, surface, water, and the sky. Within the four separate worlds there is no description of a Creator, and so, if I say that creator may be a tree or what we call Above All, maybe a moon or star or the sun or maybe the Earth, it would be hard for you to dispute that. If I stick to my agrument, there's no way you can win. Grab all your books that you can find and you cannot win, because no one has ever saw the Creator, no one has ever saw God. Then again we refer back to Moses, he only saw the shadow of God. What did the shadow look like? Did the shadow look like a human being? Or did it look like an animal? No one knows. So if you have never seen the Creator; if you have never seen God, you can't say that God is not a tree. There is no other way that you can describe the Creator outside this circle. You can't describe the Creator outside the creation, so that is the Muscogee people; no other tribe will talk about this in that way because I've been with them and I've talked about it with them.

There is a belief among other tribes that the Great Spirit is up here somewhere (above). There is the belief in the Christian teaching that God was like me. He had ears and eyes, he is a figure of me because in the Book of Genesis it says so, that we are in His image. So the belief is that there is this big guy up here somewhere which is called God or Creator, but within the ancient beliefs of the Muscogee people there is no such thing. That's why the belief is in the four separate worlds and what makes the four separate worlds is that there is life underneath and we have stories like the bedtime stories that I was talking about of what took place in early times between the animals underneath and those on the surface. We have stories that tell us what happened in the sky world, the earth, the water, there is life in water, too. What happened between these animals we have these stories and we understand what powers and energies that every part of the creation possess. A tiny blade of grass has powers that the biggest tree doesn't have, a little bitty insect has certain powers that the elephant doesn't have. So in every creation, there is powers and energies there and this is where the Muscogee belief comes that they are medicine people. They are believers in herbs. There's been many different people even in early times trying to explain what the word "Muscogee" means. Everybody fumbled around with that word for years and years, and I was told Muscogee is not a full word, it is only a part of a Creek word and what it really means is those that possess herbs. It was pronounced "Ishekeemusseeoksusske" and of course, white man can't say that, so "Muscogee" is easier, so Muscogee became our name.

But what the long word means is "people that have tea or herbs" so most of our people were herbal people. They believed in mints, they believed in blackjacks (oak), elm, or whatever, that they have certain powers for certain cures. Not only was it the medicineman that used it, people that were not medicine people, they knew how to use these herbs and the whole, entire Muscogee Nation at one time in speaking their language, even a young person knew something concerning herbs. So, they were herbal people, that's where our name comes from.

The story tells us that at one

time all of the enemies of our people were everything within the creation and man stood alone with no friends. The animals, the birds, and everything was against the human being at one time, and that the only friend they could find was the herbs. The herbs came together and said that we will protect you; we will give you life and take care of you. so, they became friends in early times and they became the Muscogee people. That's where our names come from and there is a cure for everything. Now that we don't have that many medicine people, a cure is within our sight, perhaps, but because of the loss of our customs, loss of our language, we don't know what these cures are. We have to relearn that.I believe that its important because in time to come when I think of the modern technology that has brought about destructive devices, when this civilization comes to an end, how are we to survive again without the knowledge of the herbs? There will be no doctors.I've even looked at Ted Koppel's news not too long ago about the possibility of the Nuclear War. If anything happened in San Francisco or New York or wherever, there would'nt be enough doctors to take care of these people. If this is true, someday when this civilization comes to an end and if part of us remained alive, if part of us survive, how do we start life all over again without the knowledge of these herbs, without knowing how to take care of ourselves, since we have become dependent people. If something ever happened, it would be disasterous to everybody that drifted away from that natural way, because almost everyone depend on Safeway stores, super-markets, for their groceries and vegetables. We have become so dependent, it may be better that we die in the nuclear war, because if we survive we are not going to survive very long anyway because we do not know how.

. . .when this civilization comes to an end. . . they will say "This used to be Okemah". . .

I think it is important that we really understand our culture because all civilizations have come to an end at one time or another, history tells us that. Mayan civilization came to an end.

People go down to Central America and look at the walls there, how it was put together; they say that this was the old Aztec temple. This is the old city of the Mayans. The old ruins are there, tourist people go down there, millions of them go down there every year. And, when this civilization comes to an end, perhaps, tourist people will come through here and say "this used to be Okemah. This used to be Mason." Nothing prevents a civilization from coming to an end.

The loss of language was predicted years ago. . . the neglect of the ceremonial grounds was also told. . .

There are many prophecies that was told to our people. All these prophecies have been lost. They have these stories of where they come from and how they are going to end and what's going to happen. All these, many of them, were never recorded. Maybe just a few was recorded. The loss of language was predicted years ago. The neglect of the ceremonial grounds was also told and so all these have been lost in our tribe here.

I thing a lot about these things. Sometimes it makes me wonder how many of our people will be destroyed? How many of them will be lost forever? I keep looking around. I keep a thinking and I hope that I'm not the only Indian left because of knowing this. We may look like Indians, we have the color of an Indian, but what are we thinking? What are we doing to our own children who are losing their language, their own ways.

I sometimes think that even within the government, there's an all-out effort to lose Mr. Indian. Even Reagan, his new Federalism or whatever it is. it means cutting off all the funding from the Indian people. There's two new bills in there right now that's going to do that, unless something is done about it. All these programs that are being cut off, it may not effect me that much, but it's going to hurt a lot of my people. But on the other hand, what's our people acting like? What are they doing? Are they still trying to be Indians or are they just benefit Indians, a three-day Indian, a clinic Indian, or BIA-school Indian, what kind of Indians are we?

It makes me think about that and sometimes I think that one of these days we are going to find in our mail box, an application to fill out to be an Indian. Are you an Indian? Yes. How do you know? I've got a roll number. Do you speak your language? Probably be a lot of them that will be "No." Did you go to ceremonies? "No." Can you sing? "No." What makes you an Indian?

I wouldn't be a bit surprised if something similar to that happens, that we will have to answer those questions, each and every one of us someday. Because I feel like the precedent was set in Boston not too long ago when the Matchbe Indians went to court over the land claim in Maine and around that New England states. These Indians were claiming half of Maine and when they went to court,just like I've been saying for five or six years, these things came out. But when this case came up, the judge directed his questions to the leader of the Matchbe Indians and asked him if they have their language. Matchbe Indians don't have their language. They say they don't, just a few words. Do you have Pow-wows? Yes, we have Pow wows. Do you go, he said directing his question at the leader of the Matchbe? Yes, I go. What do you do? I go and watch them have Pow-wow; everytime they go, I'm there. Everything was turned over to the jury. After that, the question comes out - do white people go there? Yes, they go. What do they do? They observe. Turned over to the jury and the jury rules they (Matchbes) are not American Indians. They have been trying to appeal that case all this time, but I don't know if they're going to gain anything or not. But that's the very thing I've been talking about. It's going to take more than a number to be an Indian. And, those were the questions that came out of this court.

I think that from here on in, we as Muscogee people maybe facing the same thing in the future years. So, it is important that we preserve our language, try to know more and more bout our culture. If that man would have said, "I beat on a drum," or "I put on my costume," or "I get out there and I sing with them ," the jury would have something to think about. But they compared him to the whites and they were not any different so that's how come they were losing.

These people up there in the New England states, many of those tribes are not recognized by the government, because they have lost it. We have some in Louisiana, Cossadi Indians, that our part of our people, too, and they were never recognized by the government. They can even speak their language, those people down there, but they are not recognized. So I believe that we have something like that in store for us, too. I've always wanted to see some kind of cultural revival among our people here.

I let them know, there is no failure in life. . . until you try to be somebody else. . .

Many times when speaking to universities and colleges where there is a lot of Indian students, I let them know there is no failure in life, until you try to be somebody else.Any day you practise something that doesn't belong to us, something happens to us, many times we become failures. There is nothing wrong with our culture. There is nothing wrong with our tradition, even though there has been efforts made as I said to lose Mr. Indian. I still think that the pride that will come back to a race of people will prove that they once had a perfect life. We are proud people or should be proud people.

So far, we haven't built an Indian city, so far we haven't seen an Indian judge, we don't even see a jury, hardly ever see an Indian on a jury. We're very short on Indian lawyers. We're behind, but what's happened tc us? Many of us, we have a problem,alcohol, suicide. All this is a problem among nationwide Indians. We, too have it right here in our Muscogee people. What happened to us? How come someone wants to kill himself? Not only a Muscogee person, but anybody. Why does one want to take his own life? Because he is not happy in life That's why people committ suicide and that's whats happening to our people, too. We have many, many young people who have taken their lives and it still goes on. We're in trouble all the time.

We are the only people that lived without prisons and jailhouses. There is no evidence of them in our history until very late. Not more than 70 years ago, we had our own court system. People were convicted to die and if it was determined that he would die or be shot there in the old courthouse, in the yard there at the tree, we didn't have to stick them in jail.Our people are honest, they are true people. So the judge would allow this man to go home, take care of his business. He would go home, make provision for his family, do everything he could within 30 days, had feast and dinner with relatives and at the end of 30 days, he came up to the old courthouse there, riding on his horse to be shot and killed in front of that tree there.

Today our young people are the first chance. They are going to run from the police and if their let free to go somewhere and come back, many don't ever appear, they jump bond. But in the old days, they knew their tradition.

CHRISTINE HENNEHA
Fullblood Creek
Age: 59
Castle Community

"First thing you gotta do is catch a turtle". . .

There are two designs; there are three designs really. You got that yellow-striped black one. Old folks used to tell me not to get them kind; they are part snake and part turtle. You might catch one and you might turn into a snake, so you have to know which kind to get.

The black one with the yellow streaks, don't get them kind, but get the polka-dot and plain color that we use. Those with the little flurry skirts, what I call them, are all females. You see some straight down, they're males. I got females on mine; like these female women, they don't like the other female women to outdo them, so, they make that sound better. I got a pair that's female and male mixed and they don't have as good a sound.

I got females on mine, they don't like the other females to outdo them, so they make that sound better. . .

Anyway, you catch one or you get a whole bunch before you start cleaning or you want to clean it now; it depends on how you feel. You get one and cut around the head part and under the neck and cut around the tail, and right in where there is one backbone, if your knife is long enough to get up that far and cut it, cut it and pull toward the head, he will clam up and you can't open them. But, if you pull toward the head, he will clam up on the tail and it will automatically loosen. When its open, we put them in the sun somewhere, and depending on how many days of sunshine you get, it will dry in four or five days.

Mostly, big black ants get in there and other little ants get in there and clean that out. But old folks a long time ago used to put them on a red ant bed and they would clean out the parts that hold the top and bottom shells together and they would fall apart. The black ants don't do that. After we think its cleaned pretty good we drill holes. You got four squares and there is supposed to be one in each one and two on the top. And, of course, for your mount, you gotta drill two there and on the bottom.

After you get your certain kind of pebbles down certain creeks where you can get them, you put them in there. We use the pearl looking ones like the buttons on cowboy shirts. We put them in there and slam it shut and put a wire on there. The tail is already slammed shut and we just string it up.

After you use them, you know which is the right and which is the wrong side; there is left and right just like shoes. You make them and then you use them, one side is always louder. The louder side goes on what you call "next to the fire", on the left side. You weight it and measure it and one will be louder than the other, and the loudest one goes next to the fire because you are going around that way.

Your milk cans are the same way. If you want cultural way, you should use only the turtle. They started using the milk cans because they didn't know how to put the turtles together. That's the reason they cost so much, because today I didn't see one turtle. You don't know how long its going to take you to find the turtles, then you clean it and you have to get you boot top. You have to go to Tandy's to find your leather.

On the cans they don't use wire or string or anything. you use straps to tie it with pretty tight so they don't slide down on your ankle. When you learn how to use them, and we don't have a certain age, if you're a little girl you just automatically learn. You get the rhythm like any other music, you get the rhythm of when to start your dancing. When you're a leader, you start you're singing.

I don't carry no more than eight. I've got about three-fourths full of pebbles in each one and they are heavy. I started making them by my just wanting a pair of my own. I look at everybody's and try to get it in my mind how to do it, where to put the holes and strings for each leg. People just pick it up themselves if they want to.

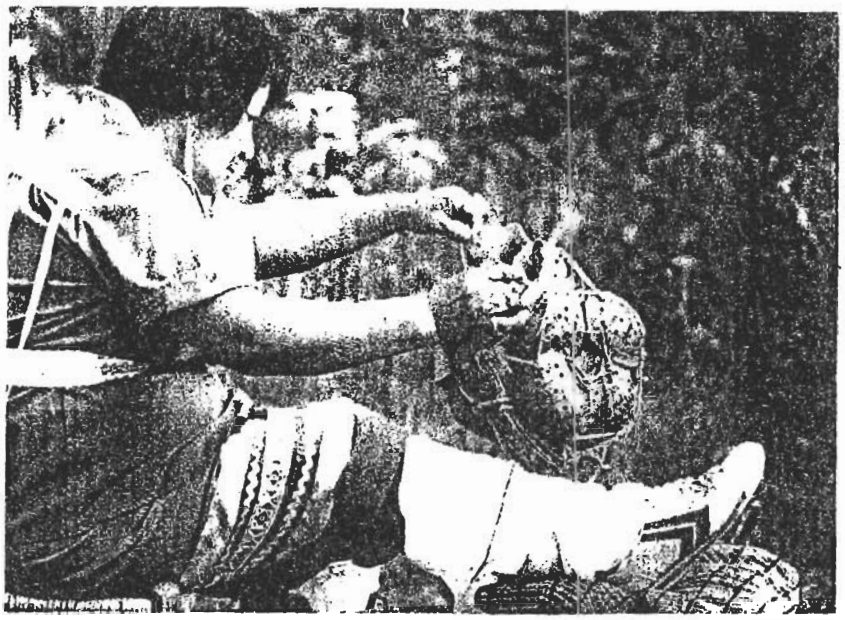
After supper, they get ready to dance all night and then they have to serve breakfast. . .

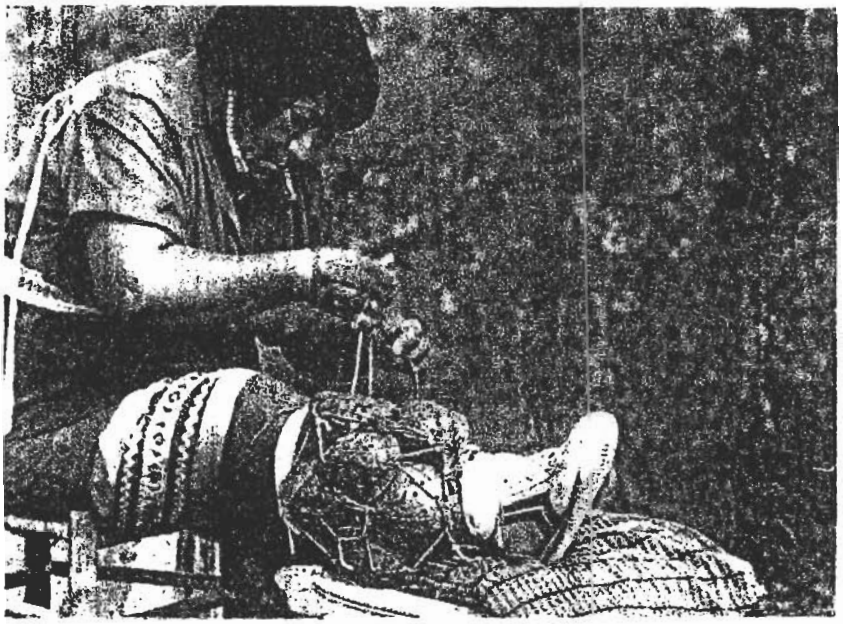
At the grounds, we start camping in on Wednesday. We have to fix them arbors and get some green wood. We're out there under the arbors all day and the womans are out there cooking all day because they have to serve supper.

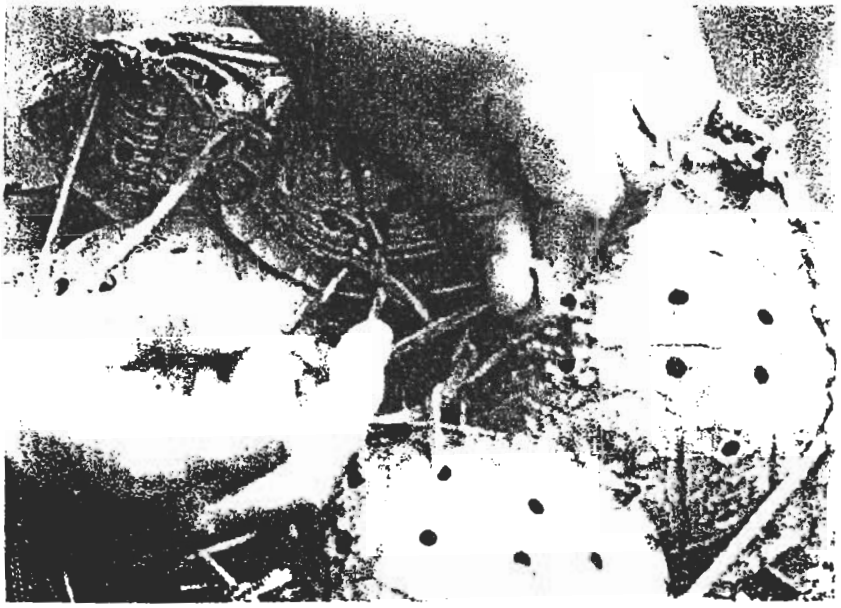
After supper, they get ready to dance all night and then they have to serve breakfast.

We're moving in on Wednesday, Thursday, and Friday to get their wood and water and clean up around the camp.

The men folks are busy cleaning up where they dance and the woman is out where the camps are cleaning up, cutting grass. By Friday, you should







have everything ready, like your water, your wood. So, on Saturday you're all ready. Some of them are out getting their groceries. They have what they call practice dance on Wednesday night and Thursday night.

If a little girl that wants to learn, she takes the shells and you practice. . .

If there is a little girl that wants to learn, she take the shells and you practice. Friday night they dance til eleven, eleven-thirty, then Saturday night all night.

You can't mix church and stompdance people together. I don't know, but somewhere along the line they got two different ways. You go to stompdance and then you go to church they say here come them people that go to stompdances, and you go to stompdances and they say, here come them people that go to church.

I don't know how come they started dividing. We used to go to stompdance on Saturday and on Sunday go to church, but somewhere along the line, they just started dividing. If you go to stompdance, your sinning, so people don't know the boundary line, I guess.

If you go to both, like in October at the end of the season, people go to church. Then they start going to stompdance in the Spring and they say grass must be getting green, they drifted away from church.

Then in the Fall, grass must be getting dry, they're coming back to church. My way, I don't see it that way. I can go to stompdance today and church tommorrow, it don't bother me. I don't know where they got the idea on not going to both.

All the Indians used to go to stompdance and then go to church. Somewhere along the line, they got divided, but it don't bother me.

In July we have Greencorn. On Friday we have the ribbon dance, some in the mornings and some in the afternoon and some late in the evening. We fast and take medicine. There are supposed to be four dances. First one in May, second in

June, and the third one in July, that would be the one we call Greencorn. The fourth one is in August, but some have their fourth on in September.

Every Sunday they have stickball with the man and woman playing together. This time, we had a death of one of our members, so we weren't allowed to do anything on our first dance in May.

We have to wait thirty days to go on the grounds, so we will just dismiss our first dance.

We have other beliefs like that, like when a woman is in her monthly period, she can't take part in the dance. The church people believe, too, that if a woman is in her period, she can't take communion. They say that represents the body and the blood, so if she is on her period, they won't let her take communion.

Stompdance is the same way. When they sweep around so far behind that arbor, they have a little slope around there and she can't go past that. She has to stay behind it if she is on her period, she can't dance, she can't take that medicine. The womans aren't allowed either way to sit under the arbors anyhow.

The women have their own arbors kind of back from the grounds. If a person has been drinking or if a girl is on her period, you can tell who it is and tell them something is wrong and you can't dance.

And a woman that's pregnant can't dance, but some of them do; they hurt themselves when they do that.

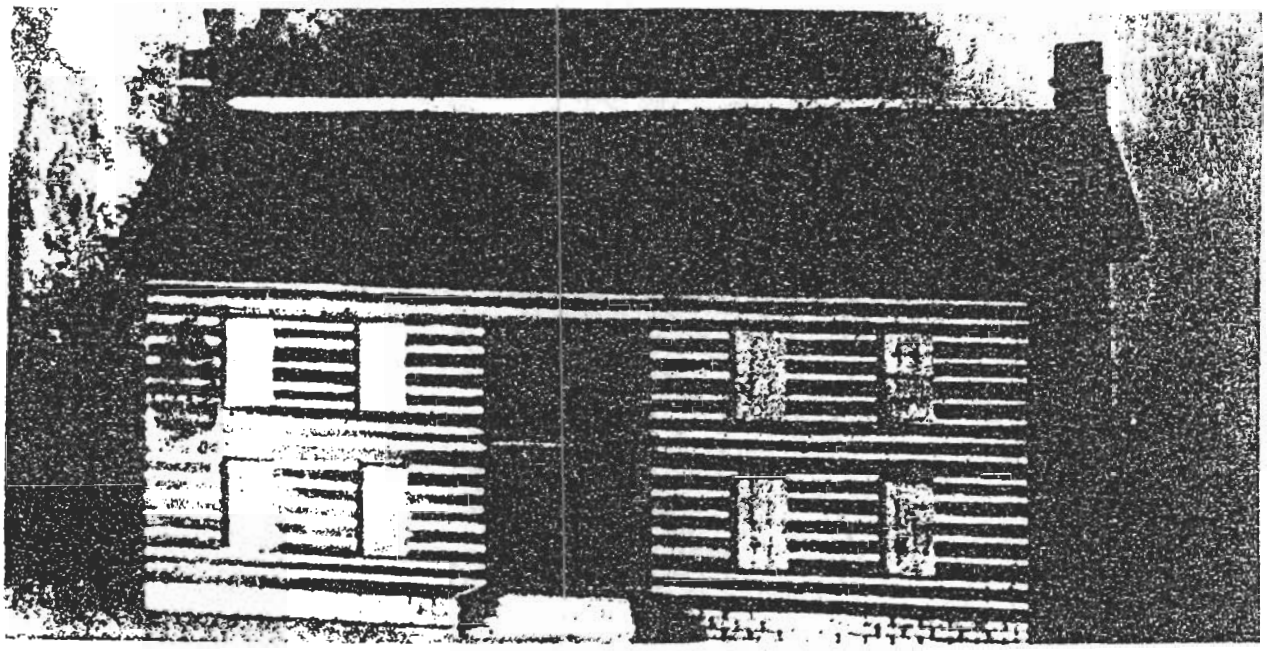
If anyone violates these things, they get sick and have dizziness or blackouts. That's what they mean when they say, "I've seen that fire work". Sometime they get a fever and there's no way to make that fever go down until they go back to a medicineman and he makes medicine through that fire, and then it cools them off.

Some call it heartattack, some call it stroke, but if they have been going to stompdance and taking medicine, that's what it is. Like if someone has been to a funeral and come by and touch a baby, it will make that baby have fever and convulsions. You have to go to a medicineman and let him chase away that dead spirit.

Some believe these Indians ways work. Some just know the non-Indian way, too many of the young. My grandfather taught me and explained to me. he told me and he showed me true facts of Creek way, and this is what I'm trying to pass on to my grandkids. I'm trying to give my grandchildren what he taught me.

Creek Council House Museum Information

OLD COUNCIL HOUSE



The Creek Nation's Old Log Council House Built in 1868, Which Housed the Newly Formed Government of the Creek Nation.

The large picture of the first National Council Hous'th the inter-tribal delegates, now in the Museum, is taken m an original photograph that was in the possession of rtin Checote during his life time. The inscriptions on old photograph were written long after the picture was made. These represent this particular General Council as meeting in 1878. This is evidently a mistake as to the year, for the reason that the old log Council House was torn down in the early part of the year 1878, and the present building was erected that summer. The final report of the building committee for the erection of the new capitol building to succeed the old one was made to the Creek National Council on October 15, 1878, the building having been completed before that date. A copy of this report was furnished the Museum by Grant Foreman.

Under the contract for the building of the new capitol structure, the walls were to be up by the first of June, and the building was to be completed by the first day of September. There are good reasons for believing that a session of the General Council was held in 1878, but it is not at all probable that it was the meeting shown in the old picture.

At the first session of the Creek National Council, after the adoption of the Creek Constitution, in the Capitol House at Okmulgee, in October, 1868, the name OKMULGEE was selected as the name of the capital of the Creek Nation. This was an old Alabama name, signifying in the Creek language, "bubbling water", water bubbling from a spring. The city of Okmulgee had its origin when the Creek Nation selected its location as the site for their new capital. At the time of this selection nothing was on the site with possibly one or two small dwellings. At that time there was a small trading center called "Shieldsville" located some four miles northwest of the capital site.

Okmulgee was located near the center of the Creek Nation where there was an abundance of good water and tim-. Captains Severs and Belcher were both adopted citi-s of the Creek Nation by reason of the fact that both married Creek women.

In 1901, he built the first and only flouring mill ever built in Okmulgee. Probably the first actual settler in Okmulgee was Silas Smith, a blacksmith employed by the federal government. He erected his shop in Okmulgee in 1868, and remained in the employment of the Creek Nation for the next eighteen years. In 1875, one Lugard built a sawmill near Checote Springs near what is now Checote Park, in the Checote addition to the city of Okmulgee.

The Creek Nation, after the adoption of its constitution in 1867, continued its tribal existence under its laws until 1897 when its laws were abolished by an act of Congress. It was about this same time that Congress provided for the survey and the segregation of the tribal lands among the members of the tribe with the view of the final termination of all tribal relations and of the absorption of the members of the tribe into the citizenship of the state and nation. To that end Congress provided a Commission known as the Dawes Commission to make an enrollment of all of the members of the tribe. Two such rolls were provided for, the Indian rolls, for those of Indian blood only, and one for the Freedman citizens of the tribe. The Freedmen were descendents of former African slaves once owned by members of the tribe, but who had been admitted into membership of the tribe.

The lands of the Creek Nation were surveyed into sections, the same as in other states, and these lands were in turn allotted to the citizens of the nation each to receive one hundred sixty acres. These lands were classified as to value so that each citizen might receive his proper share of the property of the tribe or nation. The maximum value of such lands was fixed at six and one half dollars per acre, and those who received lands of less value were to receive from tribal funds money sufficient to "equalize" such allotment.

CREEK COUNCIL HOUSE HISTORY

The Creek council House Museum was constructed in 1878. Its original purpose was the Creek national Capital of the Muscogee Creek Nation. It was originally used as a council House for meetings of the Creek National council. Later, with the creation of a Supreme Court, the judicial branch of the government was also housed in the building.

After the Creek tribal government was required to dissolve the by United States government in 1907, the building was purchased by the city of Okmulgee in 1919. In 1923, Judge Orlando Swain organized the Creek Indian Memorial Association (CIMA) with the purpose to collect, preserve and exhibit the history and culture of the Muscogee (Creek) Tribe. The CIMA has continued with this goal and has a lease with the City of Okmulgee for an additional sixty-three years for this purpose.

The National Park service included the Council House on the National Register as a National Historic Landmark in 1961. This is the highest designation of historic properties in the United States. The entire city block, including the grounds is part of the National Register designation.

The Council House Museum is also one of only sixteen places it the United States featured in "Uncommon Places of America" a national traveling photo art exhibit sponsored by Kodak.

Although there are other key museums which also house American Indian collections of great significance, the Creek council House Museum is recognized nationally for both the historic importance of the building grounds, and also the Creek collection and exhibits which are unique expressions of creative thought by many great Indian artists. Likewise, the CIMA has long been a pioneer in advancing the study of American Indians. Its collection of manuscripts and printed material has allowed unique and rich curricular opportunities for many scholars and interested people from many nations.

The Creek Indian Memorial Association has been a 1.7 million dollar project to restore the 112 year old Creek Council House to its original condition. The CIMA, through its non-profit status, will be seeking funds for the restoration from federal monies, corporate grants, foundation grants, and a fund-raising campaign.

This restoration project will include not only the interior and exterior shell of the building but also an underground vault for the storage of art and artifacts as well as new casework, cabinetry, displays and historic furnishings.

The CIMA also maintain the Red Stick Gallery which displays for sale local Indian artists painting and crafts for the support of the museum and other functions of the CIMA.

The Council House has been the heart of this region of the country. It comprises a large city block known as the Town Square in the center of the business district of Okmulgee. The prime location of the museum and grounds has been the site for most of the community activities within a forty-mile radius. For example, the Pecan Festival, the Christmas Festival of Lights and the Oklahoma Indian Art Market.

The 1989 Oklahoma Indian Art Market had over forty locally and nationally, recognized Native American Artist participating as well as a one person exhibit by nationally known Creek Artist, Dana Tiger.

The Museum has excellent regional accessibility, being located one-half mile form a major artery of transportation that links Tulsa, Oklahoma to Dallas Ft. Worth, Texas. Also, the nation's major east-west thoroughfare, Interstate 40, is only sixteen miles south of the museum.

HISTORY OF CREEK COUNCIL HOUSE

18 Congress approved President Andrew Jackson's policy of Indian removal.

1836-40 After early resistance, most of the Creeks were escorted to Indian Territory over the "Trail of Tears". Resettled in Indian Territory, the Creeks rebuilt settlements, created a General Council, and adopted a written code of laws and a Constitution.

1867 The Creeks revised their constitution and modeled it after the U.S. Constitution with three branches.

Executive – Principal Chief and Second Chief
Legislative – National Council composed of the House of Kings (U.S. Senate) and the House of Warriors (House of Representative)
Judicial – Supreme Court

1868 Two-story hewn log structure with a breezeway separating the two legislative chambers was erected as the first capitol building in Okmulgee, newly selected capitol of the Creek Nation.

1877 The capitol structure burned.

1878 The current capitol building was built between June 1 and September 1 for $15,000. Deeper excavation was necessary because the "earth was not sufficiently firm at the depth specified in the contract to properly support a building such as that proposed," which added $225 to the original contract. Special furnishings included a bell for the cupola, "of suitable size and tone," and a copper eagle, "5 feet 6 inches spread," both of which remain in place today.

1885 The National Council resolved to establish a National Library in the Capitol building.

1900 Foundation settling caused the building to crack and walls to bulge. 20 stone pilasters were built from the bottom of the footings to the under side of the "plancher"; 4 each on the East and West sides and 6 each on the North and South. 10 tie rods ran through the building to connect the pilasters on either side, each end terminated by a 12-inch star washer.

1900-06 The Intertribal Council, composed of delegates from the Five Civilized Tribes and the Plains Tribes residing in Indian Territory met in the council House in Okmulgee.

1907 The Five civilized Tribes were required to dissolve Tribal Government and have the Principal chief federally appointed instead of elected, which continued until 1971.

1907 Okmulgee county began leasing the council House from the tribe for $2,000 a year.

1914 A group lead by the Daughters of the American Revolution were formed as a committee to promote preservation of the Council House.

1917 The County moved into the new Court House. The Chamber of Commerce, Red Cross, and Civil Defense subsequently occupied the council House.

1919 In July under federal order, the Tribe sold the property to the city of Okmulgee purchased by a $100,000 bond issue. Talk began about tearing the building down to make room for a hotel. Support gathered, but others defended the Council House as a memorial to the Creek Indian Nation.

In September, demolition advocates lured officials away and demolished the perimeter stone walls. This vandalism backfired as outraged citizens gathered support for keeping the structure. Stones from the wall were used to construct the piers and gates that stand today at the corners and entrances to the site and the walkways that lead to the building.

1923 Judge Orlando Swain and 14 tribal members and other Okmulgee citizens organized the Creek Indian Memorial Association (CIMA) to collect and protect artifacts and records relating to the history and culture of the Muscogee Creek Tribe. The museum occupied only a part of the building until 1971.

1928 The Sunday Times Democrat of Okmulgee, calling for support of a hotel, deferred to vocal preservation sentiments by suggesting the Council House be moved to another setting, with even the trees transplanted.

Will Rogers appeared locally and provided his own advice:

> "...You can go to any town in the country and find a post office and a hotel, but there is only one town in the world where you can find a Creek National Council House."

1961 The National Park Service included the entire city block – the Council House and the grounds – on the National Register as a national Historic Landmark. This is the highest designation of historic properties in the United States. There are only 11 in Oklahoma in 1989.

1986-87 The Rocky Mountain Regional Office of the national Park Service sponsored an evaluation of the condition of the Creek Council House Museum.

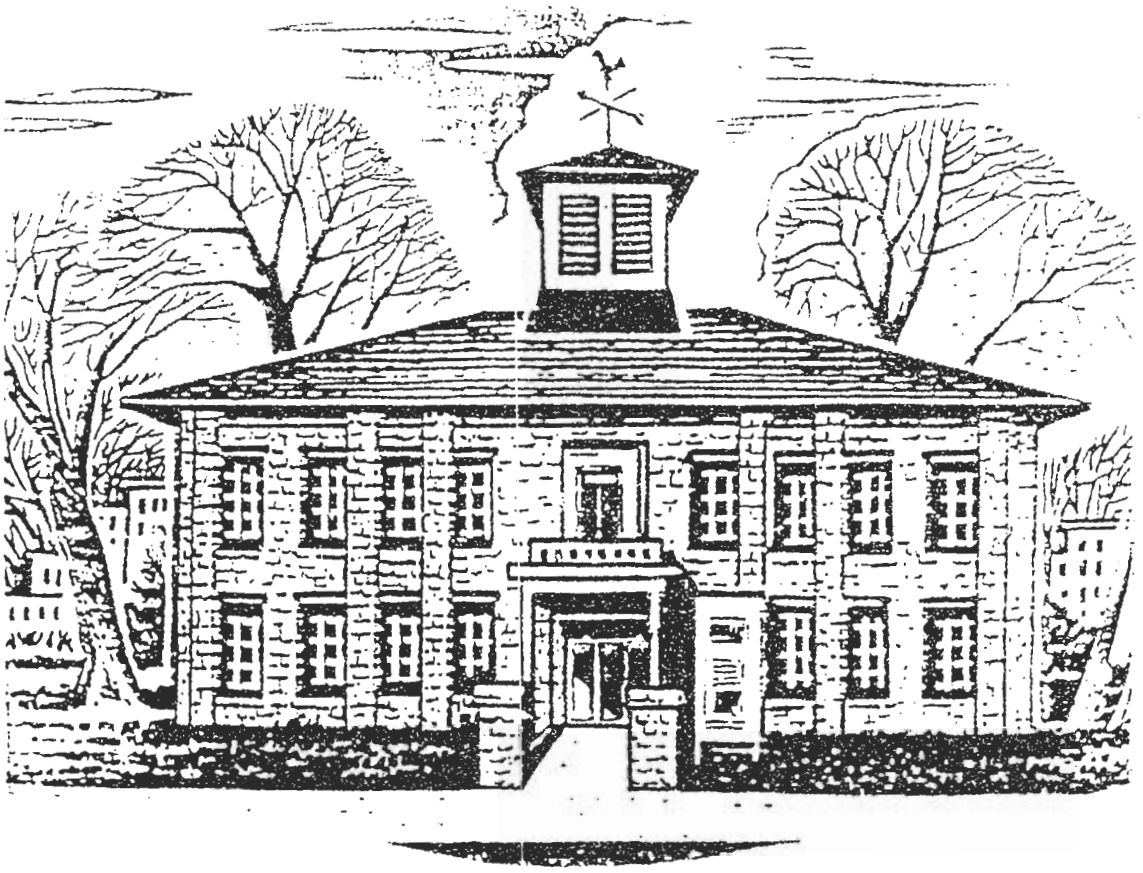
1987 The National Trust for Historic Preservation premiered a photographic exhibit at the Annual Conference of the National Trust in Washington D.C., which celebrated 16 unique examples of the heritage of the constitution and democracy in America. Titled "America's Uncommon Places: The Blessings of liberty." The Creek Council was designated one of the 16 uncommon places. The exhibit went on to tour major cities.

The City of Okmulgee granted CIMA a 63 year lease on the Council House in commemoration of CIMA's 63 year history of support for the Council House.

Nore' V. Winter, Preservation Consultant and Ray E. Kramer, A.I.A. integrated their evaluation of the Council House into a Creek Council House Museum Master Plan.

1988-89 The CIMA Board of Trustees, Museum Staff, and over 100 community volunteers are working to raise approximately $1.7 million for the restoration and preservation of the Creek Council House.

1989 On September 12, bids for the reconstruction design from five design architects 9selected for their experience in historical reconstruction) will be evaluated by the Okmulgee City Council. At that time one firm will be selected to begin the design phase of the project.



SYNOPSIS OF COUNCIL HOUSE HISTORY AND CURRENT ORGANIZATIONAL STRUCTURE

The Creek Council House Museum building was built in 1878 by the Muscogee Creek People after their removal from their homelands in Georgia and Alabama. The building was constructed for the purpose of providing a "Capitol Building" in which to conduct their tribal affairs. In 1906, after the sovereignty of the tribes was abolished, the Department of Interior, through an Act of Congress, took possession of the Council House. In 1917, the Department of Interior successfully negotiated the sale of the Council House building and grounds to the City of Okmulgee.

In 1923, Judge Orlando B. Swain formed the Creek Indian Memorial Association Board of Trustees (CIMA) for the purpose of preserving the Indian cultures (specifically the Muscogee(Creek) culture and history) and educating the public about those cultures. The CIMA (15 member volunteer board) in a non-profit, tax exempt organization that leases the Council House from the City of Okmulgee, and oversees operations of the Museum. The Council House Board is a City appointed Board (5 volunteer members) serving as liaison between the City of Okmulgee and the CIMA, and attending to the general needs of the building and grounds.

The Creek Council House Museum currently hosts approximately 9,000 visitors a year, representing every state in the U.S. and over 20 foreign countries. The Creek Council House Museum is used as a research center for the study of Muscogee (Creek) culture and history. We provided assistance and information to almost 300 individual research requests in 1991. Over 200 area public schools requested and received educational programs and "hands on" presentations in 1991. The Red Stick Gallery gift shop is a retail shop owned and operated by the CIMA. All profits generated from the gift shop are used to purchase items for the collection, to provide educational programs, to purchase archival materials for preservation of the collection and for general CIMA operations.

The National Park Service placed the Creek Council House onto the National Register of Historic Places in 1961. The entire city block, including the grounds, is part of the National Register of Historic Landmark designation. In 1993, a year-long restoration project of the Creek Council House was completed. Also in 1993, the CIMA and City of Okmulgee were awarded one of sixteen Honor Awards by the National Trust for Historic Preservation for the Council House Restoration.

Muscogee Creek Nation Area Maps

Stemerketv Nenne (Road of Suffering)

HOMELAND OF OKLAHOMA INDIANS

20. REMOVAL OF THE FIVE TRIBES

Removal of the Five Civilized Tribes to Oklahoma was a process which lasted more than twenty years, beginning with the Choctaw treaties of 1816, 1820, and 1825 and the Cherokee treaties of 1817 and 1828. The movement ended with the efforts to comb the Seminoles out of the Florida swamps in the 1840's. Some small bands of southeastern Indians went west before the removal treaties, and many Indian hunters regularly crossed the Arkansas country to reach the buffalo plains.

In exchange for their land in Mississippi and Alabama the Choctaws were to receive a large tract south of the Arkansas and Canadian rivers. The Treaty of Doak's Stand, 1820, provided an eastern boundary for the Choctaw settlements on a line extending north from the mouth of Little River to the Arkansas. Because of white squatters in the area, however, a new treaty in 1825 moved the boundary west approximately to the present border of Arkansas from the Red River to the Arkansas River.

In a series of removals the Choctaws traveled west by various routes, in some instances using riverboats for a part of the journey. Although they endured great hardships on the road west, their travail was, perhaps, less painful than the suffering of tribes that moved a longer distance.

Most of the Chickasaws traveled across Arkansas by wagon, at least for part of the way. Riverboats on the Mississippi, St. Francis, and Arkansas rivers provided a part of the removal facilities.

Cherokee removal parties usually crossed western Kentucky to Golconda on the Ohio, and moved across southern Illinois to the Cape Girardeau ferry on the Mississippi. The "Trail of Tears" was the overland passage across Missouri and Arkansas. Many of the people, especially infants and the elderly, died and were buried along one or another of the trails. One of the fourteen wagon trains went west across central Arkansas from Chickasaw Bluff (Memphis), and a few bands moved west from Cape Girardeau to southwestern Missouri before turning south to the Cherokee lands in the Indian territory.

Creek migration was complicated by warfare, since some bands resisted the process of removal. Like the Cherokees, the Creeks suffered because of bitter controversy within the tribe over removal.

Perhaps Seminole removal was the most costly of all. For seven years this least "civilized" of the five tribes fought against the government's order to leave Florida. Most bands traveled by boat from the Florida coast to New Orleans and by river steamers to Little Rock or farther upstream. The final stage was accomplished by wagon. The tribe was reduced by one-third as a result of the war and the hardships of the long journey.

34. TRIBAL LOCATIONS IN OKLAHOMA

The Indian Removal Act of 1830 was followed by many cessions of land and removals of other eastern Indians besides the Five Civilized Tribes. In 1831 the Senecas of the Sandusky Valley exchanged their Ohio land for 67,000 acres lying north of the new Cherokee Nation. Soon afterward a mixed band of Senecas and Shawnees ceded their land near Lewiston, Ohio, and received 60,000 acres adjoining the Seneca tract in Indian Territory. In 1833 a band of Quapaws moved from the Red River to a tract of 96,000 acres, also north and east of the Cherokees.

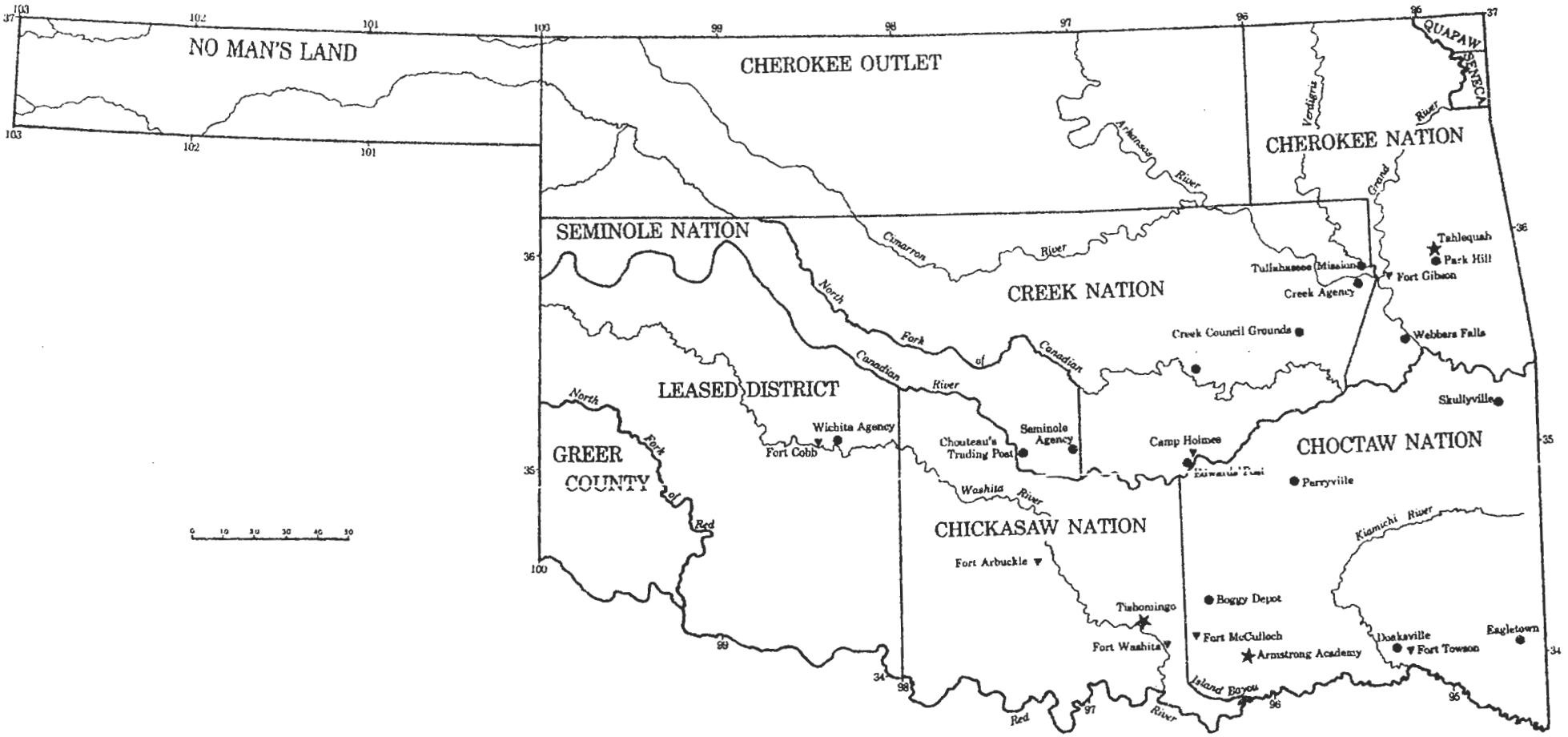
After the Civil War space was found in the district of northeastern Indian Territory for additional bands: Ottawas, Weas, Peorias, Kaskaskias, Piankashaws, and Miamis. Fragments of other tribes affiliated with these bands were brought in with them in some instances. The little Oregon band, the Modocs, brought in from Fort McPherson, Nebraska, in 1873, was settled on a tract of 4,040 acres, purchased from the Shawnees.

Two hundred Wyandotte Indians moved in with the Senecas in 1857. Driven north by guerrilla bands during the Civil War, both Senecas and Wyandottes returned in 1865. Two years later the Wyandottes obtained a reservation of 21,246 acres along the northern boundary of the Seneca tract.

Detached groups of Indians other than the Five Tribes settled permanently on the lands of these Indians in eastern Indian Territory from time to time. For example, the Choctaws admitted nineteen Catawbas from North Carolina in 1851 and granted full rights of citizenship to fourteen of them in 1853. Other members of the tribe settled in the Creek Nation. Catawbas belong to the Siouan linguistic stock, detached from kindred tribes on the Plains before written history appeared in that part of North America. The Biloxis of the Gulf Coast and the Winnebagos of Wisconsin are other Siouan tribes found by Europeans east of the Mississippi.

Two groups of Delaware Indians live in Oklahoma. A band from the Brazos in Texas came to the Wichita Agency in 1859. Their descendants live in communities near Anadarko and Carnegie. Another band moved by contract into the Cherokee Nation from their reservation in Kansas in 1867.

The Creek Indians, of Muskhogean linguistic stock, were accustomed from early times to adopting fragment groups into the tribe. The Creek Nation in Oklahoma contained Indians from the Koasati, Hitchiti, Natchez, Apalachicola, Alabama, Tuskegee, and Yuchi (Euchee) tribes. All of these except the Yuchis belong to the Muskhogean language group.



INDIAN TERRITORY, 1855–1866

Major changes in the condition of the Chickasaws and Seminoles resulted from new treaties with the United States in 1855 and 1856. Secretary of the Interior Robert McClelland and Commissioner of Indian Affairs George W. Manypenny recognized the principle of self-government in dealing with the two smaller tribes.

By the terms of the Choctaw-Chickasaw agreement in June, 1855, Choctaw land west of the 98th meridian was leased to the United States to provide a home for the Wichitas and "such other tribes of Indians as the Government may desire to locate therein." For the lease, the United States agreed to pay $600,000 to the Choctaws and $200,000 to the Chickasaws.

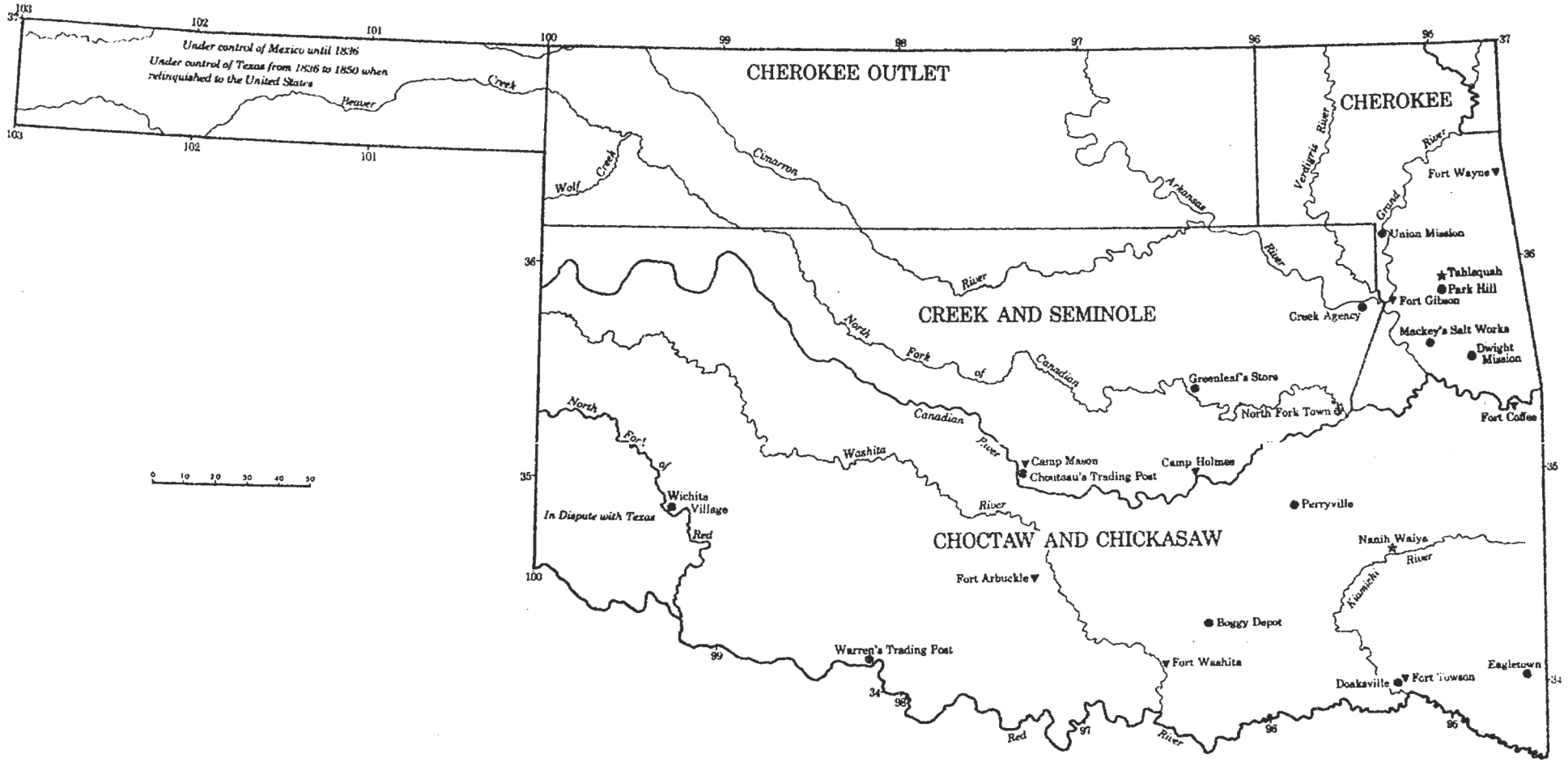
In consideration of the establishment of a separate Chickasaw Nation, the tribe agreed to pay the Choctaws $150,000. The Chickasaw western boundary was the 98th meridian from the Canadian to the Red; and the eastern boundary followed Island Bayou from its mouth to the source of its eastern branch, thence due north to the Canadian River.

Each tribe was "secured in the unrestricted right of self-government, and full jurisdiction over persons and property within their respective limits," with the proviso that the Constitution of the United States should be recognized as the final authority.

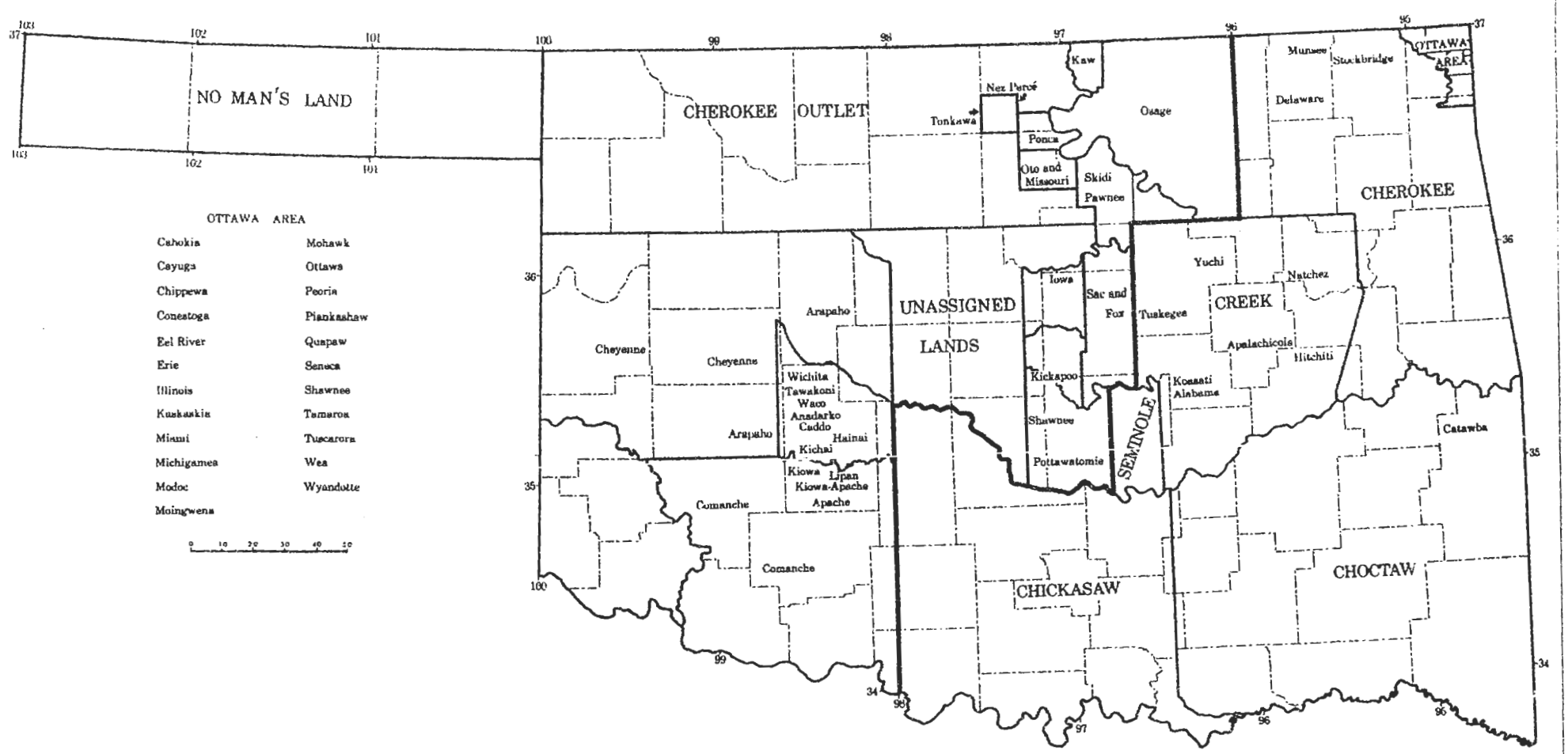
The Seminole-Creek agreement in 1856 to maintain separate tribal organizations was a parallel movement toward self-government. The Seminole lands began with a line extending due north from the mouth of Pond Creek (Ock-hi-appo) on the Canadian to the North Fork of the Canadian; thence up that stream to the southern line of the Cherokee Outlet and west along that line to the 100th meridian; thence down the Canadian to the point of beginning.

Of great importance to the Seminoles was the provision for separate tribal government, which relieved them from the domination of the Creek majority. The United States agreed to construct an agency building for the Seminoles and to pay the tribe $90,000 to cover the losses involved in moving to the new location. The contract for the new agency building and council house was awarded to Henry Pope of Arkansas, and the buildings were constructed "one mile west of the eastern boundary of the Seminole country, and about two miles north of the road recently laid out by Lieutenant Beale."

The rectangle between the 100th meridian and the 103d meridian, from 36°30′ north latitude to the 37th parallel, was not claimed by any of the adjacent states or territories. The Texas Panhandle extended north to 36°30′; the state of Kansas had the 37th parallel as its southern boundary; the Cherokee Outlet extended west to the 100th meridian; and the eastern boundary of New Mexico was along the 103d meridian. Therefore, the rectangle that became the seventh county of the original Oklahoma Territory was frequently called "No Man's Land."



INDIAN TERRITORY, 1830–1855



TRIBAL LOCATIONS IN OKLAHOMA

William McIntosh had begun the compilation of Creek laws before the tribe removed from Georgia. As early as 1840 the two districts in the West attempted united action in a General Council, with Roley McIntosh presiding as chief of the Arkansas District and Opothle Yahola sitting with him as chief of the Canadian District. The years 1859 and 1860 saw a number of interesting constitutional experiments, but the internal conflict of the era put an end to all legal progress.

On October 12, 1867, a brief written constitution was adopted by a vote of the Creek people. The National Council, composed of the House of Kings and the House of Warriors, was given the power to formulate and pass laws. Each town was entitled to elect one member of the House of Kings, while members of the lower house were apportioned among the towns roughly on the basis of population. The principal chief, with his appointed private secretary, was given the function of law enforcement. The erudite messages of semiliterate chiefs are to be explained only by their skill in the selection of secretaries.

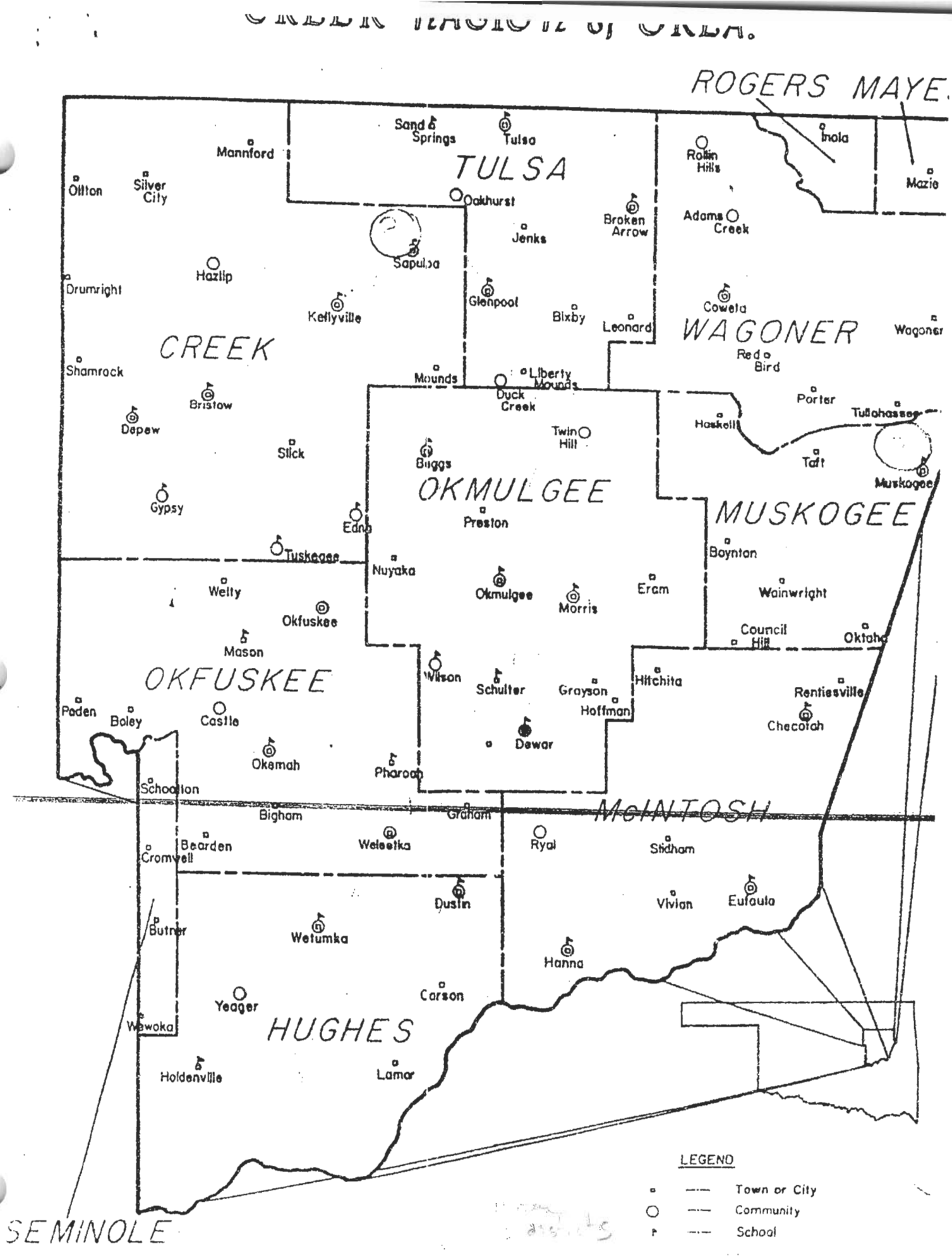
The constitution of 1867 divided the Creek Nation into six districts. The National Council elected a judge for each district, the principal chief appointed six district attorneys with the approval of the Council, and the voters of each district elected a captain and four privates to serve as a light-horse police force. District officers were chosen for a term of two years. The principal chief, a second chief to succeed him in the event of his death in office, and members of the National Council were elected, each to serve for four years in his office.

Trial by jury was provided for civil and criminal cases. All suits at law in which the amount in dispute was more than $100 were tried by the Supreme Court, composed of five justices named by the National Council for terms of four years.

Perhaps the most distinctive feature of the Creek government was its use of the town as the unit of elections and administration. After the Creeks removed to the West, the people no longer restricted their residence to the towns, but the older system of governmental units was preserved.

Principal Chiefs of the Creek Nation, 1867–1907

1867–75	Samuel Chocote
1875–76	Locher Harjo
1876–79	Ward Coachman
1879–83	Samuel Chocote
1883–87	Joseph M. Perryman
1887–95	Legus Perryman
1895	Edward Bullette
1895–99	Isparhecher
1899–1907	Pleasant Porter


ROGERS
MAYE
TULSA
CREEK
WAGONER
OKMULGEE
MUSKOGEE
OKFUSKEE
McINTOSH
HUGHES
SEMINOLE
Sand Springs
Tulsa
Mannford
Inola
Mazie
Rolin Hills
Oilton
Silver City
Oakhurst
Broken Arrow
Adams Creek
Jenks
Sapulpa
Hazlip
Drumright
Glenpool
Bixby
Leonard
Coweta
Kellyville
Wagoner
Red Bird
Shamrock
Mounds
Liberty Mounds
Duck Creek
Porter
Tullahassee
Bristow
Depew
Haskell
Twin Hill
Stick
Buggs
Taft
Muskogee
Gypsy
Preston
Edna
Boynton
Tuskegee
Nuyaka
Okmulgee
Morris
Eram
Wainwright
Welty
Okfuskee
Council Hill
Oktaha
Mason
Wilson
Schulter
Grayson
Hitchita
Rentiesville
Hoffman
Checotah
Paden
Boley
Castle
Dewar
Okemah
Pharoah
Schoolton
Bigham
Graham
Ryal
Stidham
Bearden
Weleetka
Cromwell
Dustin
Vivian
Eufaula
Butner
Wetumka
Hanna
Carson
Yeager
Wewoka
Holdenville
Lamar
LEGEND
Town or City
Community
School

Language Curriculum and Audio Tape

MIDDLE SCHOOL AUDIO

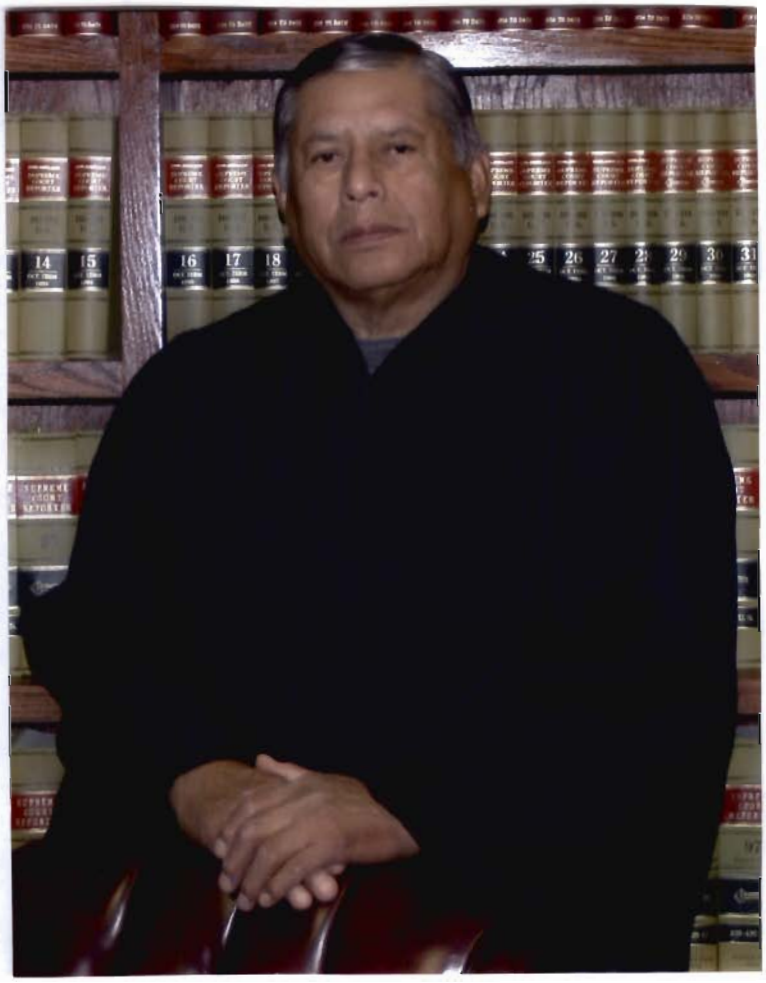
LIVING LEGENDS

This Creek Citizen was born February 27, 1943. He married Royce, together they are currently residents of Bristow, OK. He attended Olive Public School, Technical School in Amarillo, TX and Washburn University in Topeka, KS.

He was appointed and confirmed to the Muscogee (Creek) Nation Supreme Court on July 25, 1992. He is now in this 13th year as a Supreme Court Justice, during which he served twice as Chief Justice and served on the Lighthorse Commission. He brought to the Supreme Court an understanding of traditional customary law of the Muscogee and Yuchi people which is absolutely necessary for the courts. He also served as special counselor for the District Court in hearing of a tribal town dispute, which was conducted in our native language. He was an active participant in the Harjo v. Kleppe Civil Action. He was a faculty member and panelist on the Preservation of Native American Languages panel for the Sovereignty Symposium XI. He served in the United States Air Force from 1963-1967 and is a member of the Veterans of Foreign Wars. He is a member of the National American Indian Court Judges Association and charter member of the Oklahoma Indian Judges Association.

He was instrumental in the development of the 1979 Constitution, including explanation to traditional citizens in the Mvskoke language throughout the Nation. He reads, writes, and speaks the Mvskoke language. He is currently very active in the Muscogee (Creek) Nation Tribal College at OSU-Okmulgee.

This man is Justice Amos McNac.



This Creek Citizen was born March 10, 1911 in Henryetta, OK to Louisiana Sloan Randall and Timmie Randall. She was raised in the Wilson Community area of Okmulgee County, Oklahoma. She is of the Wind Clan and of the Kialegee Tribal Town. She married Clemon Gilroy in 1935, they raised three daughters and two sons.

She attended school at Eufaula Boarding School, Eufaula, OK; Dwight Mission, Marble City, OK thru 8th grade. In the late 70's she received her high school equivalency, GED.

She came to work for Muscogee (Creek) Nation in 1975 until around 1992 when she retired at the age of 75. During her employment with Creek Nation she devoted many years in teaching basket and rug weaving, pottery making, and bead artistry throughout the Creek Communities and even at the Tulsa Junior College. She participated many years in the Creek Nation Festival and she was an active member of the Creek Nation Rodeo Club. In 1985, she was honored as the "Person of the Year", during the Annual Pecan Festival and Creek Nation Festival Parade in Okmulgee, OK. She was featured in a book published by Shirlee P. Newman, "THE CREEK". She is also the Head Woman's Leader at Randall Indian Baptist Church, formerly known as Randall Mission, which is located on the Randall allotment.

This woman is Hepsey Randall Gilroy.

This Creek Citizen was raised on the family allotment in the Morris area. His parents were the late John and Della Fox Beaver. He is of the Deer Clan and of the Weogufkee Tribal Town. He later married Mariam Bruner Beaver. The raised 4 children.

He attended and graduated from Morris Public Schools, in 1957. He also received a Master's in Education from Northeastern State University and Bachelor's of Science in Mathematics from Central State University. He later attended and continued his athletic career at Northeast Louisana State then to the Green Bay Packers under legendary coach Vince Lombardi during the 1960's, he also had a free agent contract with Greenbay Packers. He was inducted into the Northeast Louisana Hall of Fame, in May 1998, and is a nominee to the Indian Hall of Fame. He was head football coach at the Jenks High School for 25 years and the Indian Education Director for the Jenks Public School System. He retired as educator in 1991, a recipient of the Oklahoma Coaches Association's Region Football Coach of the Year and the Tulsa World's Football Coach of the Year award. He is member of the Oklahoma High School Coaches Hall of Fame, American Indian Athletics, and Murray State College.

Among all other accomplishments he served as a Tulsa District Representative to the Muscogee (Creek) Nation National Council for two terms. He also served two terms as the Second Chief of the Muscogee (Creek) Nation. Later to serve two terms as Principal Chief of the Muscogee (Creek) Nation.

This man is R. Perry Beaver.

This Creek Citizen was born March 16, 1921 in Holdenville, OK to Martha Berryhill and Thomas Long. He was raised in the Salt Creek Church area of Hughes County, Oklahoma. He is of the Wotko (raccoon) Clan and of the Tukabatchie Tribal Town. He grew up in both traditional and Christian cultures of the Muscogee tribe. He later married Mulsey Tarpalechee in 1947 and they raised four boys and two girls.

He received a baseball scholarship to attend Southeastern State University in Durant, OK. He enlisted in the United States Marine Corp in August 1942 serving in the Pacific Theater of World War II. In 1949, he became a licensed minister. He has been a much requested and admired speaker and panelist at various events across the nation. Muscogee (Creek) Nation has called upon Rev. Long many times for several different ceremonies.

Fluent in his first language, Muscogee Creek, singing of Creek Hymns is an inspiration to people of all languages. Well known from all walks of life, in all parts of the country, there are many stories to tell, smiles and memories of lives that have been touched and influenced by this man. Among some of these recognitions he was inducted by Kiowa brothers of Carnegie into the Native American Marine Corps Veteran's Association. He was introduced, at the Gathering of Leadership of Oklahoma Candidates, as a National Treasure. This May, the President of Bacon College honored this man with an Honorary Degree presenting him a Doctorate of Humane Letters.

Reverend Long also serves as Chaplain of the Muscogee Indian Community in Muskogee, OK.

This man is Reverend Harry Long.